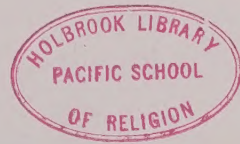


International Journal of Religious Education



**March
1942**



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"The Sermon" by Gari Melchers

(American, 1860-1932)

Interpretation by Jean Louise Smith

IT is easy to understand why Gari Melchers, the artist who painted "The Sermon," inscribed the words "True and Clear" above the entrance of his studio. The inscription describes not only the personality of the artist, but also his work.

The scene is in a little Protestant church in Holland. The church is very plain, almost austere, still reflecting the spirit of the Reformation. The side pews, where the men sit, are permanent, but the wicker bottomed chairs are movable. Attracted by the pictorial possibilities of the country, Melchers settled in Holland after studying in Berlin and Paris. "The Sermon" is his first important Dutch picture. It won honorable mention at the Paris Salon in 1886, when the artist was only twenty-six years old.

Notice how human "The Sermon" is. The congregation is, for the most part, hard working, as can be seen by the weary stoop of their shoulders and their lined faces. They have dressed unostentatiously in their "Sunday best." In this small group are varying degrees of intentness. One or two of the women find the sermon above their heads. One young woman hangs her head in remorse, her hands

indicating her complete receptiveness to the new way of life to which the minister inspires her. An older woman looks at her penetratingly, puzzled and intent. The two men are eager for every word from their pastor.

It is the utter sincerity of this painting that impresses us more than anything else. The artist holds your attention on the scene just as intently as the minister is holding the attention of his congregation. The earnestness of each member is felt; even their backs are expressive. Can you not imagine the sincerity of the minister, even though the artist does not picture him?

Gari Melchers was born in Detroit. His father was an artist and gave his son a good art education abroad. Melcher's work has a great deal of personality and insight. He loved people and observed them closely. Every stroke of his brush reflects this interest. Melchers frequently painted the Mother and Child, showing the tender care of the Mother and the dependence of the Child. Above all things, he hated sham and highly respected sincerity and devotion. Gari Melchers is truly one of our finest painters who gave us art with religious significance.

Editorials

Democracy in action

While this issue of the Journal is being printed, the annual meeting of International Council of Religious Education and the Quadrennial Convention are meeting in Chicago. There have been in attendance approximately 2000 persons, some two-thirds whom devote full time to some phase of religious education. Three days of professional advisory section meetings have brought them inspiration, fellowship, and the opportunity to make plans for further cooperation. The various Committees of the Council have been "doing the work" indicated in the descriptions which have appeared on "Finally" in recent months.

The significance of the democratic procedures used in the work of the International Council is discussed below.

IT IS FITTING in these days of world change that we should be examining the relationship of democracy and Christianity. We are no doubt right in contending that democracy cannot endure without spiritual foundations and that the Christian doctrines of God and of man do support the democratic way of life. There are certain dangers. The first is that we shall equate Christianity and democracy, especially political democracy. A second is that we shall show a great concern for democracy, not because of a deep conviction that it best conserves the human values for which our religion stands, but because of a fear that if democracy fails our religious structure represented in the church will go down with it.

Insofar as our interest in religion and democracy is a genuine concern for enduring spiritual values without which life is empty, well and good; insofar as it is prompted by a "save the church" motive, not so good! There is a danger also that we shall think of democracy superficially as only a form of government and not as an organizing principle for life in family and group, business and industry.

Certain it is that if we are to undergird democracy with spiritual values while it strives for fuller expression in the affairs of men, we must do more than talk about it; we must practice it. A good place to begin this practice is in the church. The local church as a fellowship ought to be a thoroughly democratic group. This is not now true of many local churches. Many of them are little dictatorships, or, at best, oligarchies. Many are run on a class basis. Insofar as it is a man made institution the church in America suffers from the paradox that we who talk much of democratic procedure so admire "efficiency," "success," and "direct action" that we actually distrust a truly democratic process. This paradox is evidenced every day as our newspapers call for dictatorial powers for this man or that, and at the same time plead eloquently for preservation of the democratic way of action. We fear a dictatorial power in government, and yet demand governmental action that only dictatorial power makes possible.

Now in the midst of this testing time for democracy, it may not be amiss to call attention to the fact that the International Council of Religious Education has been through the years, and continues to be, a fine example of

democratic organization and functioning. Representing, as it does, widely divergent points of view within its constituency, it has with unusual good will and harmony served the cause of Christian education with the growing respect and confidence of its member agencies. In its functioning the International Council has portrayed representative government at its best. The three hundred and sixty elected representatives of denominations and constituent councils have for the most part made their wishes and attitudes effectively felt in the Council's policies and program, and since they have been peculiarly sensitive to those whom they represent, the Council has seldom, if ever, been led to decision or action which in reality represented a distinctly minority opinion.

The Council's program has always evolved from a thoroughly democratic process. Slowly, sometimes, to be sure. Perhaps it has occasionally not been able to move quickly enough to meet opportunities and emergencies. Yet it has not been betrayed into the false success of the "blitz" column that leaves the supporting infantry too far behind. The Council's fifteen or more committees have an aggregate membership of nearly five hundred. Its sixteen advisory sections furnish study and working groups for more than a thousand persons with provision for their representation in the governing body. Probably fifteen hundred different persons stand in close working relationship to the Council and have ample opportunity to make their voices heard in its deliberations. They form a great working fellowship for whom "the educational approach" to common problems has demonstrated democracy in action. Who shall say how much their experience has influenced across the years the millions whom they represent and for whom they labor?

In the present world situation we must not only guard jealously the democratic procedures of the Council but we must make its achievements known far and wide as a matter for great encouragement in the progress of Protestantism toward cooperation and united action. The Council may with peculiar grace carry the torch for real democracy, for it has practiced the democratic way. It ought now to endeavor to lead its member denominations and councils in greater determination to make democracy effective as we work together at our common task.

The strain and stress of these years may make pertinent this warning: It is that we may be tempted to begrudge time, energy, and money which the proper functioning of the Council demands, or that we may become so engrossed each in his own immediate interest and problems, that we shall neglect the agency and the sharing processes by which we have been led forward. Surely, it is time joyfully to reaffirm our faith in the work of the Council and in the democratic method of doing its work; to strengthen ties which bind us together in the widest working fellowship of Christians which now exists in Protestantism. The United Advance offers a challenge: Can the churches demonstrate in local community life the cooperative approach to common problems for which experience in the Council has fitted its leadership?

H. J. S.

Large Classes—or Small?

IN A CERTAIN junior department of a graded church school the teacher of the nine-year olds believes in the large class idea. She has a big room with several interest and work centers, two or three assistants, and carries on a program that takes up the full Sunday school period. In the same department the teachers working with the two upper grades are advocates of the small class philosophy. There is a large worship room for all and small classrooms—"cubby holes" the other teacher calls them—off at one side.

Here within one brief three-year span we see in sharp focus one of the problems facing Christian education today: which is better, the small class, or the large? Is the church school of the future to hold to the small class—the average class with a membership of five to fifteen? Or will it move over to the practice advocated by many of having the average class contain twenty-five or more members?

This question has been with us as a real problem for perhaps fifteen years. It is not an issue everywhere, of course. There are many who, if they have heard of it, have dismissed it with the satisfying conclusion that they have gone along all right as they are and see no reason for change. But there are others who have been puzzled about which is the better plan.

We are not now referring to the difference between the large and the small adult or young people's class. In many cases these have been very large, taking on thereby some of the qualities of a congregation. Good teaching requires that the attendance be counted by tens instead of by hundreds. We are thinking of this question in terms of classes of boys and girls from, say, the primary department up through the senior department, and including also those young people's and adult classes which have been purposely kept small. The problem applies to classes, that is to say, in which it is expected that good teaching will take place. The question is, then, is good teaching more likely to take place in a small class, or in a large? And the further question—which method is likely to prevail in the future? Is the tendency toward large teaching groups going to become a trend, and then perhaps a landslide? And what does this mean for building committees? Will the small rooms that many of us created under the advice of our educational wise men become passé? Are we going to repeat our experience with the Akron Plan, and get over our headaches as best we can?

Like everything else, this problem has grown up through history. A look at that history may help us at this point. The small class probably owes its origin to the conditions that prevailed at the time the Sunday school was started. Untrained teachers could handle a small group better than a large classroom full. In many cases there were several classes in one large room, with noisy competition that ruled out large groups. The original Raikes idea had been that of personal teaching of individuals. Perhaps most important of all, for North America at least, the early Sunday school enterprise was closely linked with the revival movement. Leaders of the two types of work were warm personal friends and worked together in conventions and revival meetings; Sunday school conventions were to a large degree revival meetings, with acceptances of Christ expected and actually taking place on the part of many. In fact, the early movement was much more an evangelistic

effort than it was a teaching enterprise as many understand that term today. Thus it was very natural that the small class came to prevail.

As the Sunday school movement developed it became more educational, in the usual sense of the word, and less specifically evangelistic. It moved closer to the public school and took over some of the methods of the school. In grading and curriculum materials this influence is clearly seen. With the development of teacher training there has been a trend in the direction of the larger class, with its major emphasis upon the process of teaching as carried on in the public school and a lessened emphasis on those personal influences and contacts that in the small class are both possible and expected.

Which do you believe to be the better direction for Christian education of tomorrow—that of an increasing, and perhaps in time an exclusive, emphasis upon the large class, or continuing on the lines of the small group?

This question is being submitted to a number of experienced leaders in Sunday school work for their opinion. The replies will be published in the *Journal* from time to time. But in addition we would like our readers to write us their answers to such questions as these:

What has been your experience with the large class? Or, what experience have you observed? Were the results good, or otherwise? How do the results of the two methods of grouping compare?

If you think we are going to continue to have both types, which type is likely to predominate, say, twenty years from now? Which should predominate?

Do you have any experience or wisdom to guide the rest of us as to how a local church can decide which method it should follow?

To any or all of these questions we seek your answers. So please write—now.

Christian Family Week—May 3-10

"SINISTER ECONOMIC and social forces have long been impairing family stability. These forces are aggravated by a war economy. The threat to family life both from outward and from inward perils is one of the gravest aspects of the present emergency.

"Yet the principles of love and service on which the family rests are the only hope for a better world. What builds and perfects family life lays foundations for the Kingdom of God."

So says a leaflet of suggestions for the observance of Christian Family Week, May 3-10. The observance is sponsored by the International Council of Religious Education, the Federal Council of Churches, and the United Council of Church Women and their constituencies as a means of emphasizing the importance of Christian family life and the necessity of a richer church program in education for family living. Many local churches will find such an observance the means of launching a more fruitful family life program. The United Christian Education Advance calls neighboring churches to a community-wide observance of the week. Parent-teacher conferences, home play night, church family night, special sermons, family worship plans, radio programs, and plays are sample suggestions.

Mark the dates, begin plans in home, church, and community. Request guidance materials from your denominational board or the International Council.

Meditations

By P. R. HAYWARD

These meditations have been prepared with a special concern for the needs of Christian workers in these days that try the souls of men.

Those Who Were Held Steady in Strain

(The following meditation is suggested for use preceding that for each week; the prayer at the end is to follow each week's meditation.)

In the Valley of Stress and Uncertainty and Pain, I said unto myself:

"Somewhere in every storm there is a center of peace, for other men have found it. Why not I?"

"The spirit of man can be strong in the face of danger, for is it not in risk that many have won through to the glory of the Kingdom?"

"I can hope to be steady amid shaking certainties, for have not other men thereby found new certainties that tremble not?"

"I can be patient in the slow journey to the doing of God's will, for has not he been patient too—and for a long, long time?"

So, I sat at the feet of those who had been held steady in strain. And they spake unto me.

First Week

And one who had been held steady said,

"I have known the holy comfort of the long look.

"When my soul fainted and grew weary at the record of human sin, I was made alive with an awareness of the long distance that erring and aspiring man has come.

"I found kinship with men who, failing to build the City of God in their day, died in the faith that some day it would thrust its towers to the sky.

"I learned, all too slowly, that this faith of theirs was sustained even until death through their oneness with their God, and mine.

"So, I found my will buttressed by him and his purpose, encompassing our small hearts, 'yesterday, and today and forever.'

"Thus was I held steady."

Second Week

Another who had been held steady said unto me,

"I have been warmed and empowered through the close-up loves and interests of life.

"In my grasp of what is large and distant and universal, I sometimes missed the priceless ministry of the little things of life.

"But I have known the comfort of colors.

"I have found joy in a snowflake, in a child's laugh, in a man's stiffening of the shoulders at bad news.

"Joy in these? Why not, for is it not in man's joys that the Eternal Father has ordained he be ennobled?"

"Like one who found an ageless wisdom in the lilies of the field, I have in the near-at-hand discovered and loved a divine and universal will.

"Thus I have been held steady in the strain of life."

Third Week

Then still another who had been held steady said,
"The God of all struggling hearts held me when life laid harsh hands upon what was dearest to me.

"When illness weakened my body and threw a dark pall over my heart, those who out of pain had forged the things of the spirit were made my companions and my comfort.

"When work became long and hard, I looked at the mountains through the windows of my place of toil.

"When the plans of a lifetime fell to pieces at my feet, new ones sprang into being in my heart.

"When the pathway to the good life darkened and lost its lure to my soul, I looked beyond the dimmed highroad to the light of a new Kingdom of the pure in heart.

"And so I was held steady."

Fourth Week

In turn still another said,

"I have been renewed through the ministry of selfless labor.

"For long years I resisted this hard but beneficent instruction.

"The tough teaching of the centuries had been that only he deserves survival who wins it with his own fist.

"Then one day I found my entire self invested in another's need—and life was the same no more.

"I knew what the airman, flying to a comrade in distress, meant when he said that the oneness with another that made him go was the keenest joy of the human heart.

"Thus, the weakening fears for myself gave place to a strength-giving concern for the welfare of comrades.

"And I was held steady."

Fifth Week

At last another who had been held steady said,

"I have always been reaching outside of myself for the sources of living.

"Why this is so, I know not. But that it is, I have constantly offered, as for nothing else, my humble and hearty thanks.

"I have gained steadiness and power from the great books that are life's teachers.

"Always the influence of the master souls has fallen upon my heart, completing my good intentions, moving away the fences behind which I have sought protection.

"I have been a learner from an Ancient Book that has turned my eyes from the mire to the stars.

"To One who in Galilee in the long ago revealed the meaning of life, 'full of grace and truth,' I have turned and have not been denied.

"Thus the Eternal has been my refuge and strength. And I have been held steady in strain."

Grant Unto Me, O God

(The following prayer is suggested for use at the close of the meditation each week.)

Grant me then, O God, peace at the center of every storm. Give me the courage that wins glory out of danger. Enable me to create new certainties out of the shaking of old ones. And vouchsafe to me some portion of thine own patience with the slow but certain consummation of thy will. In His name. Amen.

WELL, our society voted down the plan of union fast enough. In speaking to the question I said, 'When women are as active as the women are in our church it would be impossible to combine the home and foreign missionary societies. And in addition, how could we know that each would get its share of attention on the program or its share of the offerings? And with all the work the Ladies' Aid has to do—it is inconceivable that we combine all the women's work in our church into one women's organization.' Mrs. Brown settled down with a lovely air of finality like a too-large period at the end of a sentence.

That was in 1930. Five years later the women of Broad Street Church united their organizations into a Women's Association, with Mrs. Brown as first vice-president. As she explained it: "Speaking to the question I said, 'Such a move to unite the strength of the women of our church is the only logical, and I might say Christian, move to make. The waste of energy, the overlapping of program, the counter demands for money make the continued existence of three organizations extremely unwise. Will we not all face the future with new assurance because we are all working for all the work of all the women of our church?'" Mrs. Brown sat down with an expectant air of something-about-to-happen like a question mark.

Because Mrs. Brown was very successful in adjusting the sewing program of the Ladies' Aid with the study class of the missionary group and the main program for all the women on Association Day, she was frequently invited to other churches of her denomination to discuss the plan with them.

It was only natural, then, that Mrs. Brown was appointed one of two delegates from her church to meet with others from all the churches of the community to discuss the organization of some kind of an interdenominational women's council.

Reporting the meeting to her own Association the next week Mrs. Brown said, "We voted that down after lengthy discussion. I took the position that if every church had a Women's Association as active as *ours* no woman would have time to participate in an interdenominational organization. Also, that if every women's association carried on a well-rounded program there would be no need for such an organization. Our home missions work would keep us busy with the mothers' class in the foreign section of the city; we would keep in touch with juvenile delinquency by having a worker come to each association once a year to talk. Our Thanksgiving and Christmas boxes to the poor are about all you can expect a church group to do. And so I went right down our program of work to show that if each church did its job well there would be no need for an extra organization in our community, conflicting with the work of the local churches." It was evident that Mrs. Brown had handled the situation well, and the members of the Women's Association nodded with approval. Except one. A young woman dared to object.

"Of course, if it is already voted down there is not much use discussing it, but it seems to me there are things that all the church women in this community are overlooking. You remember the last time the juvenile court worker talked to us she said it was fine for our church to have found a home for one girl released on probation but that the real work of Christian women should be to prevent so many girls from coming into the court. That if we had proper

She changed her mind—twice

By HARRIET HARMON DEXTER*

recreational facilities for the young people in our town—"

"Surely, Mrs. George, you are not suggesting that we women are responsible for a public amusement hall? If we give our attention to proper recreation for the young people of our own church—and every church did the same—that would be about all we would have time for. Am I not right?"

"I was just raising the question. Did that group decide to drop the interdenominational World Day of Prayer?"

"Gracious, no. Everyone felt that the fellowship of prayer was doing much to bring the women of our six Protestant churches closer together in a realization of the brotherhood of all Christians. There was even some discussion—and did I tell you it is to meet in our church this year?—of inviting the women from the Mexican Mission and the Negro Church to meet with us but I said perhaps this better have further consideration."

That was in 1938. And, as is often the case when someone starts "just raising the question," the habit grew. A few women in each of the churches began raising questions. On the World Day of Prayer program a missionary from Africa raised the question of the hours and wages of maids in household service in this very community! One of the churches organized a Social Action Committee which began to study the housing situation in the Mexican section. They found that most of the Protestant Mexicans attended the little Baptist Mission; that Presbyterians owned most of the condemned property; that the factory in which the majority of the men worked was controlled predominantly by Methodist business men, and that the fight against piping water into this district had been led by an Episcopalian.

Whose problem was this? Being everybody's problem it was no one's until—that unbelievable epidemic of typhoid in this above-average community. It did not take long to find the source of the disease but it took long for it to run its ravaging course through the community. There were those who said, It is an economic problem, or It is a civic problem, or It is a public health problem. But it was Mrs. Brown who said, "This is a community problem and our community is made up of Christian citizens. The church is the base for Christian operations." And be it said to the glory of Mrs. Brown that through her efforts a group of women from the six churches came together to discuss their part in a united attack upon the living conditions in this area. She had changed her mind again.

At the same time in this community the workers of a small glove factory were on strike. The workers were mostly girls because they could be hired for a lower wage than men. The employees were striking—well, really, few people knew for exactly what. They supposed it was for

* Editor, *The Church Woman*. LaGrange, Illinois.



Mrs. Brown reported the meeting to her own Association

Ellis O. Hinsey

more money but with gloves costing what they did now—! Probably just a cooked-up racket which missing a few pay checks would straighten out.

A young woman in the community had been a social case worker before her marriage. In this situation she felt "an awful yen to get into things again." So she made a few visits to the "hangouts" of the striking girls. She got first hand stories of the conditions under which they worked: poor light, poor ventilation, long hours of standing because stools had not been installed, no allowance for time for a drink of water or a visit to the rest room. The grievances seemed real and the conditions inexcusable.

But the owner of the factory was a member of her own church. He could not be willfully bleeding these girls. She took the problem to her minister who in turn talked to the factory owner. His problem: competition with larger factories, unskilled and dull labor, narrow margin upon which to operate. His problems were real, too.

Before long through the minister's intelligent interest and the case worker's trained techniques, others became interested in the situation. Was this what sociologists meant by a capital-labor conflict? You just didn't expect that in your own community! It took some time, of course, before that small group said, "Let's get together and really study this out. If there is a Christian outcome for these social disturbances we ought to be working at it."

Who would make up this study group? The president of each women's association was asked to name one woman whom she thought by interest and experience could make the greatest contribution to the study. And another interdenominational project was under way among the women in this community.

It took less than a year for the women of these churches to see that the gravest problems facing them as Christian citizens were not Presbyterian problems or Disciple or Methodist problems. They were "the issues of life" and they needed a united approach just as the work among Migrants, the support of the women's Christian colleges in the Orient and the need for Christian literature had united Protestant women for many years. The only logical step was for these women to form a Council of Church Women to

unite "in the task of creating a Christian community in which all areas of life are brought into harmony with the life and teachings of Jesus Christ."

This community illustrates the trend in many hundreds of others. Although we are still working in segments the emphasis is increasingly upon a *united* approach to a *total* task. And in this movement the women are pioneering. Their last accomplishment is so new that most church women are not yet even acquainted with it! In December, 1941, in Atlantic City, the United Council of Church Women was formed. This new organization pools the program, resources and possibilities of three former national organizations and represents the potential power of 10,000,000 women.

All well-informed church women are familiar with the three former organizations, the Council of Women for Home Missions, the National Council of Church Women and the Committee on Women's Work of the Foreign Missions Conference. For four years these groups have been working toward a unified program. With a careful regard for the values in each organization to be conserved, with a study of the enlarging responsibilities of church women, the co-ordinating committee evolved a comprehensive organization and program. It will begin with such well known projects as the World Day of Prayer, the annual May Luncheons, Race Relations and International Relations Committees, and the continued publication of *The Church Woman*. Its program for study, worship and action will be based upon the Seven Areas of the United Christian Adult Movement: the Bible in Life, Personal Faith and Experience, the Christian Family, Church Life and Outreach, Community Issues, Major Social Problems, World Relations.

This is the beginning. The future? What can the co-operation of 10,000,000 women become? If we already knew it would be too small to work for! The United Council of Church Women will become what the faith and work of church women make it. It will grow as fast as women keep "just raising the question" of the Christian and his many relationships and are willing to seek the answers to these questions in the Light and Way of the Master.

Preparing citizens for a Christian world

Can secular and church education unite in creating world citizens?

By EDWIN McNEILL POTEAT*

TO PREPARE CITIZENS of a Christian world order! This is an obligation that cannot be evaded by saying there is no world order of any sort, far less a Christian world order. Neither can it be discharged by writing an essay about it. The roots of citizenship go down as deep into the soil that nourishes it as the roots of a world order into its own sustaining earth; we may as well admit at once that the pattern of each will not be easily or quickly changed.

Who Is the World Citizen?

The moment one begins thinking about a citizen of a Christian world order the demand arises for a word to describe him. "International" identifies the man who owns vital political allegiance to the whole world; "ecumenical" says the same things about the man who confesses to vital religious loyalty to all of Christendom. If the word to be proposed did not do violence to its root origin, individuals of the latter sort might be called *ecumen*, with apologies to the women. It may be a bad pun, but if a *citizen* started out by being identified with a city, as is evident from the word, those men whose outlook is not circumscribed by city walls might be properly designated "ecumen." Even then, however, it is easier to create a word than to prepare the reality for which it stands.

And yet there have been individuals who have made claim to the distinction of being world citizens. In his Discourses, written in the first century A.D., Marcus Aurelius said: "My city and country as I am Antonius, is Rome; as a man, the whole world." He recognized a difference if not a conflict between localized individualism and universal humanity and sought to harmonize the discord. Epictetus, only a few decades later, said: "If what philosophers say of the kindred between God and man be true, what has any one to do, but, like Socrates, when he is asked what countryman he is, never to say that he is a citizen of Athens or of Corinth, but of the world." Here the idea of a humanity that is thought of as universal has its roots in a faith in the kinship between God and man. How much deeper, after all, can we go than these reflections from the Stoic mind? Marcus Aurelius, though a Roman emperor, seems to have been able to do nothing about it politically; and Epictetus, a slave, got no nearer to world citizenship than his admiration for the world-mind of Socrates.

The same idea of world-mindedness as over against na-

tional and other divisions is implicit at many points in the teaching of Jesus and explicit in Paul's famous remark to the philosophers of Athens. During history the pretensions of the church and an occasional saint have achieved the temporary erasure of political divisions. Despite the indifferent success of such efforts the ideal persists. It is all but universally accepted among Christians as a spiritual possibility; and there is one great branch of Christendom that still looks forward to its political formulation.

How Can World Mindedness Be Achieved?

Granting then that the ideal is plausible, if as yet impracticable, it should not be too difficult to set forth the steps by which it is to be validated and intimate the lines upon which it will be practised. Our first concern then is with its validation. Thus: it is not possible to understand nature without understanding human nature; it is not possible to understand human nature without understanding spirit; it is not possible to understand spirit without understanding freedom; it is not possible to understand freedom without community; and it is impossible to understand community without discipline.

Most of us would accept these statements without further discussion. It follows, then, that the citizen of a Christian world order will come into it by way of five propositions which he understands, and for the realization of which he creates a discipline. It is this last point, discipline, that is crucial, and it must be organized in terms of nature, human nature, spiritual human nature, and free human spirits in a community of free spirits similarly self-disciplined.

This is clearly seen when we take note of what happens to our outlook when life is thought of in terms opposite to the propositions set forth, thought of, that is, in terms of naturalism (that is, man is an animal), materialism (what we call spirit is the result of our glands), despotism (the strong man rules by physical powers), slavery and racialism instead of freedom in the community.

Now, so large an order cannot be met by fragmental planning; the ecumenical mind will not exist without struggle amid the racial, social and religious distinctions within which we live. It is not enough to *think* oneself a world citizen while *feeling* oneself a white man, an American, and a Baptist. There is, therefore, little value in exhorting one's listeners to be members of the World Christian Community, when, to save their lives they cannot help being members of the Protestant half of the population of Podunk.

This means that training for Christian world citizenship, if it is to face facts and deal with life as it is, cannot be dissociated from those ways by which we are divided into classes or strata—vertical and horizontal—and into which by force of habit we slip the moment the world vision disappears. And this further means that training must begin as far back as the training begins that has already resulted in our un-Christian un-world un-community, if the awkward way of putting it may be allowed. Thoreau asked, "How can we expect a harvest of thought if we have not had a seed-time of character?" We are perhaps less certain than he concerning the relation of character to thought, but his question suggests a parallel about which we are unlikely to quarrel. It would ask: "How can we expect a harvest of world community if our sowing has scattered only the seeds of nationalism, racialism, and sectarianism?"

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Here lies the nub of our problem. The intention of education in the large is concerned with the preservation of things as they are. This is inescapable, for education can do little else and remain orderly. The moment education sets out to teach ideas that, however rational, have had little practical demonstration in social experience, it will be transformed into mild chaos. Of course, the fact that certain of our accepted practices make it difficult for society to be wholly orderly, and that certain others are resolutely protected by those groups who have a vested interest in their preservation, should not be taken by the architect of the future as his cue to create out of nothing, as it were, a new educational system. He will be rudely disturbed at his drawing board by the discovery, sooner or later, that education must be, from one point of view, the conservator of things as they are. With the highest of motives on the part of the school, therefore, a child may be given instruction designed to break down racial, social or cultural barriers within him, but because public schools are what they are he will concurrently be the beneficiary of the dubious instruction that is designed to make him a stand-patter. It may result in making him a bigot.

What About Church and State?

That raises an important question concerning a possible relationship between religious and secular education. The abdication of the state as a teacher of religion has made it necessary for church schools to do the work. So long as there was no important or overt conflict between the ideals of religion and the operation of the state, the teaching of religion was not interfered with. But situations have been numerous in which the subject matter of religion has been suspected of subversive tendencies in society. It is fairly easy for secular education to scoff at religion; but when religious education calls in question, for example, the righteousness of nationalist or racial pretensions, there is uneasiness in the councils of state. This sort of thing is likely to increase as the minds of thoughtful people become convinced that nationalism in the new world—a Christian world, to be more specific—is not only dangerous, but definitely unchristian. It has happened abroad. It is unlawful, it has been recently said, to use the word “international” in Japan.

Religious education for Christian world citizenship is likely to be frustrated by three factors: the conservative nature of the educational process, the fixity of our existing social stratifications, and the suspicion—as yet latent here, but strongly asserted in many places—that religion is subversive. If ever our society, expressing itself through those groups whose interest it is to maintain things as they are, or the state, seeking to preserve its narrow life against the influences of world organization, comes to distrust the influence of religion, then one or the other of two alternatives will be seized upon. Either instruction of specified matters will be forbidden religious bodies, or the state will take over religious instruction entirely. This, of course, outrages certain traditional concepts by which we have lived, but it is not an impossible outcome in times of uncertainty like these. In a world committed to the opposite of world citizenship, conflict is inherent in the effort of religion to train persons for such citizenship if this training is to deal with real life and to determine behavior.

Here is a point at which secular and religious education must meet, and they will meet either in conflict or in co-

operation. In spite of all that is to be said for “released time” as the project is now being conducted, there is a reasonable doubt as to its creative value so long as the state is not aggressively cooperative. To teach Christian ethics to school children is highly important. The way it is done in and out of school today is far from satisfactory. And yet is there not a danger of perpetuating by this method the compartmentalized idea of religion which we so properly deplore, and a further danger of emphasizing the cleavages that divide us already? To teach brotherhood on released time may do little to dissipate anti-semitism during recess time.

Of course, this presses back to a still more puzzling problem. How can church and state come to see eye to eye on the need for instruction in world citizenship, and by instruction we mean more than being told merely to love everybody, and then to agree either to cooperate in a forthright and honest teaching of the idea or to allow it to proceed without undue restraint or suspicion?

If this were successfully achieved it would be necessary to create a broader tolerance within the state—in education, industry, society, and elsewhere. But without such a view generally held in the state, both the idea of world Christian citizenship of a vital and creative sort—we cannot insist too strongly on that kind of citizenship—and the experience of belonging to such a world fellowship will be only tacked on.

It all boils down to this: ecumen—suffer the word a final use—are born of the mating of secular and religious training. The contracting parties have different functions and qualities and are dependent on each other. Their failure, up to this point, of getting together may be blamed on the one or the other—according to one’s prejudices—but singly they will produce nothing in the field of world citizenship.

Recall the insights of two of the greatest Stoic philosophers, one that insists on the localizing of the individual and the universalization of humanity within one person, the other that insists that it is man’s kinship to God that is the basis for the solidarity of mankind. These, combined with the moral urgency of the Christian ideal of the Christian community, set forth exhaustively the rational background of the ideal of Christian world citizenship. To work it out in disciplines set forth by church, state, or individual—or all three together—this was a task that the Stoics never faced, so far as we know. It is a part of the arduous business of living in the twentieth, instead of the first century. It is *our* business.

Youth Movement Stamps

GUMMED STAMPS in sheets of fifty are being sold for one cent each by the United Christian Youth Movement, 203 North Wabash Avenue, Chicago, Illinois. This is a movement of Christian young people working within their own churches and communities for a Christian world of peace, justice and brotherhood. The stamps are attractively designed in gold and blue. Contributions made by buying these stamps and funds collected by selling them will help the Youth Movement to carry forward its program and to mobilize more American young people in a united endeavor to “Build Today for a Christian World.”

Accent on purpose

By WILLIAM L. ROGERS*

WHEN AN OLD FRIEND shows you photographs of his children, he is using the pictures to say something for which words are inadequate. When a lecturer puts on a Bedouin costume and shows you knives or other implements he has brought from Palestine he is using this means to communicate a first-hand impression which he could not so well do otherwise. Or when the victim of an automobile accident says, "I'll show you how it happened" and proceeds to demonstrate, his action makes the situation clearer than would his words alone.

In the jargon of visual education, these various persons use the visual method of communication. They "say it with pictures"—and with objects and drama, respectively. They might impart the same information through other visual media—journeys, slides, motion pictures, or in the one case, diagrams.

The important consideration from the point of view of this article is that each of these persons does nothing more than to select a convenient and effective means of transmitting certain information and of developing certain attitudes. Starting with a given purpose, each proceeds directly to achieve it. In each case, the visual material performs a specific function and there is no distracting emphasis upon the material itself. As a result, the children in the photograph, the Bedouin, and the automobile accident all become a part of the experience of the persons to whom the information is conveyed.

This is the rock on which effective visual education is founded—and likewise the rock on which spurious attempts at visual education are wrecked. For purposes of Christian education we might translate as follows: The establishment of the educational goal comes first. Then, and then only do we select the means by which the goal is to be achieved. If we are loyal to our educational standards in making the selection, we will first ask, "How can we best guide our group to a real and vital experience with the subject?"

It is sad but true that many "visual education" programs fail because the responsible person seems merely to have heard, "Visual aids are effective" and has had no concept of using them selectively in combination with other materials and methods. Some seem to have been guided by the theory, "Anything I show in the church or church school is visual education," or worse, "It will be easier to show a movie Sunday night than to prepare a sermon." In fact, some selections for use in the church school have been so far removed from the current courses of study that it may be inferred that they were made by the "tit-tat-toe" method.

On the other hand, many leaders have made their programs of Christian education more effective by the purposeful selection of visual materials which they then integrated with other materials to achieve their respective goals.

One Sunday school superintendent was confronted with the possibility of closing the school for the summer because some of the pupils and most of the teachers were going away on vacation. At the same time the remaining pupils had a real need for the school. His solution to the problem was to combine the junior, intermediate, and senior departments, assign his few remaining teachers to the larger age groups, and institute a summer's course on the life of Christ. Each Sunday a short, silent motion picture dealing with some phase of the life of Jesus was shown to the entire school. The age-level problem was overcome by the fact that with a little help from the leader, all the children could comprehend the pictorial presentation.

This superintendent worked out his own worship services in connection with which the films were shown. He also provided his teachers with background material covering the subject of the film. The teachers used this for guidance in discussion and to aid the children in looking up biblical references related to the picture they had just seen. As a result of this careful planning the attendance at the school was maintained throughout the summer and it was able to start into its fall program without the usual lag.

One of the most ambitious programs of this type was that undertaken by the Reverend George A. Crapullo, pastor of the Irving Square Presbyterian Church in Brooklyn, New York. Mr. Crapullo had his first experiences with religious motion pictures in 1929 when he was a student at Yale Divinity School, and was pastor of a rural church. At that time he found the films helpful in increasing attendance. For various reasons he was unable to follow up this interest until last year when his church in Brooklyn purchased a sixteen millimeter sound motion picture projector.

The first project was a series of Wednesday evening Lenten services built around the theme, "The Mastership of Jesus." Having decided on the theme, Mr. Crapullo set about devising a fresh approach to the subject which would appeal to the imagination of his community and make it possible to deliver the age-old message with a thoroughly modern impact. As finally worked out, each service was a completely integrated unit combining worship, a motion picture, and a brief sermon, all bearing on some aspect of the central theme.

The worship service, including a period of hymn singing, set the atmosphere. In a few words, the pastor then introduced the motion picture as a *continuation of the worship service*. In the sermon which followed the picture, Mr. Crapullo established the relationship between the film and the subject of the evening and then interpreted it in terms of the special interests and needs of the congregation. Some of the subjects and the films used with them were: "The Love of the Master for Mankind," film, *Barabbas*; "Accepting the Master's Commission," film, *Faith Triumphant*; and "The Rewards of Those Who Follow the Master," film, *The Crown of Righteousness*.

Mr. Crapullo says of the programs, "They were successful beyond our highest expectation. For the first time in the pastor's experience these mid-week services drew larger congregations than we had on Sunday mornings during the same period. Instead of father or mother coming alone, whole families attended, and all seemed to find satisfaction in the services." It is well to remember that this happened in a moderate sized church in a middle class community in Brooklyn, not in the slums nor in a

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rural section where motion pictures are inaccessible.

A study of the church's statistics provided the pastor with additional encouragement. The attendance at these services was greater by 72 per cent than attendance at the Lenten services the preceding year (which had been regarded as a good year). Furthermore, the offerings were larger by 89 per cent, the increase alone being considerably more than enough to cover the cost of the film rentals.

It is safe to say that the success of this program lay in the fact that each subject was presented effectively as well as attractively, the film being used merely as an aid in getting the message across and not as a novelty. (Motion pictures are no novelty in Brooklyn.)

As a result of this experience the church has carried over this functional use of films into the church school and Sunday evening services. In the church school the films are used in much the same way as they were used by the superintendent previously mentioned, except that they are being used only in the combined senior-intermediate department. Sometimes the pastor leads a general discussion for the department following the showing, and sometimes the teachers take over their classes following the showing. In the latter instance the class work is based on background materials including discussion topics and biblical references provided to the teachers in advance. This material, prepared as a leader's guide, is sometimes available with the film for a small additional fee.

The Sunday evening services which are held only twice a month consist of a twenty-minute hymn-sing, Scripture reading, prayer, and the showing of a film followed by an appropriate message. Although the service is quite informal in nature, the pastor states that a reverent spirit prevails and that he believes this method offers real hope for the revival of the Sunday evening service.

In the examples given it is obvious that the results achieved were due to careful, purposeful planning. Each film was selected to perform a certain function within the larger program. All other parts of the program were likewise directed toward the effective presentation of a specific message or toward development of a "learning experience" in which the pictorial material provided a vital link with reality.

When visual aids are thus used functionally they can add new power to many other phases of religious instruction. This is particularly true with regard to missionary education, which, judging by the size of the average mission budget, is often slighted in the church curriculum.

Although the many slide lectures and motion pictures produced by denominational mission boards are in constant use, there is good reason to doubt that these materials are used as effectively as is desirable. Too often they are used by leaders who have prepared neither themselves nor their groups to reap the benefits. As a result, the slides or films are presented without being related to the basic tenets of the Christian faith. The congregation, not knowing quite what to expect, sits back passively to be mildly entertained. (This fact was recognized by the Missionary Education Movement when it recently published a very helpful leaflet, "How to Use the Migrant Movies.")

To produce the rich results that are possible with the vast quantity of inexpensive mission films and slides now available, the functional approach must be followed. Goals may be set both for individual programs and for a series of programs extending through the year. The goal for the



Each film should perform a particular function.

year might be the enlistment of members of the congregation or school as Christian neighbors of Latin America. The goal for an individual program might be to develop a sympathetic understanding of the problems of our neighbors in Mexico. The goal will, of course, determine the selection of the visual material.

Before each meeting the leader should thoroughly familiarize himself with the content of the pictorial material to be shown, and with any available literature on the subject. He might then prepare a list of questions, the answers to which the congregation would be asked to find in the films or slides. This will provide for discussion following the showing. At this time, too, there should be a discussion of any questions raised but not answered by the pictures. With a little ingenuity, these programs can be made to lead to definite projects. For example, following the program on Mexico there might be an exhibit of Mexican art, or pupils might bring samples of Mexican products. But results will be achieved only if the leader keeps the purpose of the program in mind and directs every effort toward its realization.

The functional use of visual aids can also add new zest and value to the discussion programs of young people's meetings. The method of using materials will correspond closely to that in the mission study program just described. Here again the leader must take precautions to avoid a passive attitude on the part of the group. Likewise the materials should be related to the regular topics¹ of the group. The life situation type of motion picture which presents a problem situation with the solution to be provided by the audience is particularly suitable for these sessions.

In all these programs it will be seen that the accent is on the purpose for which they are presented. We can not expect to obtain worthwhile results with any method unless we know in advance what results are desired. Perhaps our problem with visual education is that in a sense the strength of a visual aid is also its weakness—because it rouses interest we are tempted to use it for that reason alone without stopping to think of the purpose for which it was created.

¹ A list of films correlated to the Young People's Society Christian Endeavor Topics for 1942 is available from the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Massachusetts, and from the Harmon Foundation, 140 Nassau Street, New York, New York. Price 15 cents.

THERE SHOULD BE many new vacation church schools this summer. There are children and young people in the open country where there is no church, in groups of migrant workers, in congested city areas, and in the new defense industrial communities, who would find in vacation schools their only opportunity for religious training. And children who go to church school regularly throughout the year need the additional opportunity for religious study that the vacation period provides.

In many places, particularly in small towns and country areas, no vacation schools are held because there is no trained leadership with the vision and skill to provide one, and no opportunity to hold a leadership training course in this subject. In such a situation a one-day institute is the best substitute. Church school teachers, pastors and other interested workers can come together in order to study the purpose, plans, organization and materials for vacation church schools. It is possible to get outside leaders for a one-day institute who could not come for a week or a series of weeks.

Plans for such institutes can be worked out with a number of denominations cooperating or with a number of churches of the same denomination working together. In some instances local church workers may request an area meeting, but more often the initiative for such planning will come from denominational and interdenominational leaders.

Adequate time must be allowed for this meeting if it is to be truly helpful. Four or five hours or even a longer period of time can be used very profitably for such an occasion. Many meetings of this type begin at ten in the morning, include an hour's intermission at noon for lunch with adjournment at three o'clock in the afternoon. Others begin about mid-afternoon, continue with a night session after enjoying the fellowship of the evening meal together. Sometimes institutes allowing less time are planned, even though the shorter time for the meeting limits the help which can be given.

The place of meeting is most often a church which is located somewhat centrally for the churches that will be participating. Arrangements should be made for adequate publicity. Attractive announcements in mimeographed form, notices written on one-cent postals, announcements made in church, brief accounts in city or county newspapers, and calls over telephone are some of the ways through which publicity can be given.

The leadership at these institutes is a big factor in accomplishing the purpose for which they are planned. Therefore, leaders are desired who have had successful vacation church school experience, are familiar with the materials, and know how to help others plan. If four group leaders (beginner, primary, junior and intermediate) are available it is possible and desirable to use a part of the time working in four separate groups, with each concentrating on an appropriate vacation church school course. If it is necessary to depend on one leader, this one person should be prepared to give help with materials and plans for each age group.

The program for an institute should include such features as the following, though they need not necessarily be arranged in this order.

Worship, led by the pastor host or some other person chosen in advance, can be a very helpful part of the service. It is often possible and desirable to use some of the wor-

How about an institute

For vacation church school leaders?

By **FREDDIE HENRY***

ship material from the vacation church school courses. The way in which this is done can be a means of suggesting the worshipful use of hymns, Scripture, pictures, poems, and other materials appropriate for worship.

Materials on display at a vacation church school institute offer excellent learning opportunities. Interested workers want to see, to handle and examine available materials. It is very desirable, therefore, to have on exhibit copies of the vacation church school texts. Those who come early may use this time profitably in looking carefully over the available materials. Appropriate free booklets and leaflets, such as the list of vacation church school courses, available through the International Council and the various denominational boards,¹ should be on hand for distribution. Other materials for sale might be made available provided there is someone to assume responsibility for selling them. Articles and pictures in current periodicals, attractive posters that have been used to give publicity to vacation church schools, books, maps, pictures and other materials used in connection with specific units constitute other types of material that would be valuable for display.

A brief statement concerning the purpose and plan for vacation church schools is needed.² The vacation church school has come into being primarily because it can be the means of helping boys and girls to grow in their love for God, their consciousness of him in the world about them and in the lives of people, to develop an increasing appreciation and loyalty to Jesus and to strengthen their desire and purpose to be the kind of person on whom he can depend to help carry forward his work in the world. Teachers cannot guide boys and girls in this kind of undertaking without making some progress in their own Christian experience. It likewise helps them to become better teachers. Meeting with children two and a half or three hours on consecutive days provides a situation in which teachers are willing to try new plans, to undertake a variety of worthwhile activities that could never be carried out when they meet with children only one hour a week. As the vacation church school has been the doorway through which many children have entered the church, it has also been the means of discovering effective leaders who are willing to become teachers in the regular sessions of the church school.

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¹ *Vacation and Weekday Church School Texts*, 1941.

² See Bulletin 610, *How to Plan and Conduct a Vacation Church School*, 25 cents. Available from the International Council of Religious Education, 203 N. Wabash Ave., Chicago, and from denominational bookstores.

A *discussion* hour which provides an opportunity to consider questions asked by this group is time well spent. Perhaps the same person who makes the statement regarding *purpose* should also lead the discussion. If workers are a bit slow to introduce questions, the leader might ask questions about problems that are more or less typical. Questions such as the following are often asked in vacation church school institutes: When is the best time for a vacation church school? How long should it continue? What materials are available? How plan for a teaching unit? How much does it cost to have a vacation church school? How many teachers are needed? What training do they need? Who is responsible for planning a vacation school? What is done in a vacation church school? How interest the parents? How can transportation be provided? What should be done on the last day? What plans should be made for the first day?

The *study of selected vacation church school courses* is an important part of any vacation church school institute. If there are four separate age groups with a leader for each and if adequate time is provided, it is possible to do some very constructive planning. An hour and a half, or two hours, are needed for this very practical study in separate groups so that workers can make a beginning in planning a specific unit. If the same leader must guide the planning for each age group, the study will necessarily be done in a much briefer time. In any case the leader should have in hand the vacation church school course that is being discussed. Some attention should be given to the preface, foreword, introduction, the number of units, the teacher's preliminary preparation, the general plan for the unit and the day by day session plan.

If through the institute workers are helped to visualize the first day's session, learn some of the songs and games, carry out some of the other suggested activities, and to consider a possible meaningful closing session, the vacation church school institute will have made a far-reaching contribution. By the time these things have happened many local church workers will be saying, "We can do that!" "We can have a vacation church school." And the inspiration and enthusiasm of that hour lives on to help workers believe in themselves and in the possibilities for helping children to grow as Christians. Through this type of planning it is possible to help local workers develop such a sense of purpose regarding their opportunity to teach boys and girls that they can give themselves whole-heartedly and happily to the cause. Such an attitude cannot help but be reflected in the quality of work that they make possible for children.

Many teachers need to have the experience of carrying out the activities suggested for the children in the vacation church school courses. Some teachers may never have made a frieze, mounted a picture, made a blue print, worked with clay or have done numerous other interesting things suggested in the vacation church school courses. Once they have had the experience of doing these things, they are more likely to launch out on new ventures with children. Some time during the institute information should be given concerning the leadership education courses on the vacation church school.³

³No. 613b. "How to Administer the Vacation Church School." New course, "Teaching in the Vacation Church School." Address inquiries to the denominational leadership education departments or to the International Council of Religious Education.

The vacation church school institute provides an opportunity for helping workers in local churches feel a responsibility not only for planning a vacation school in their own church, but for providing vacation church schools for children who would not otherwise have this opportunity. Local church workers can be challenged to help make possible at least one other vacation church school. In any event there can develop among those present a fine sense of sharing and working together. An exchange of vacation church school courses and other materials is one way of helping to build for a fine fellowship and at the same time lessen the expenses for a small church that may be struggling under difficult financial handicaps.

The inspiration, the information, and the challenge that comes in a meeting of this kind send workers away with more confidence in themselves and a greater purpose to make possible Christian growth for all children. May each of us who are privileged to work with children and children's workers have a consciousness of being used to accomplish great things for the children of our churches and communities.

Mr. Blair retires from Council staff

REV. W. DYER BLAIR joined the staff of the International Council of Religious Education in the fall of 1937, after nine years of service in vacation and weekday church school work with the Greater New York Federation of Churches. He became the Council's Director of Weekday and Vacation Church Schools and of Community Relations. He has also served as Director of the International Association of Daily Vacation Bible Schools.



At the middle of April last year Mr. Blair was compelled to take an extended rest on account of illness, returning to his work September first. Soon after this he decided that, for the sake of conserving his health, he should engage in some other line of work without travel and heavy administrative responsibilities. Before entering such new work Mr. Blair is spending some months in further rest and recuperation.

The International Council regrets to lose Mr. Blair from its fellowship and that of the staff. During his term of service he had endeared himself to his associates by his warmth of personal relationships, his loyal team work, and his intense devotion to the cause. Through extensive field service and personal contacts he stimulated many people to a new interest in vacation and weekday work who will regret his retirement from this work and be grateful for his fellowship and counsel. All members and friends of the Council will join in our good wishes to him and to Mrs. Blair, and our hopes for his complete restoration to health and many years of happy and fruitful service.

ROY G. ROSS
General Secretary

We could try that

WITHIN the present generation the season of Lent—the forty days preceding Easter—has been increasingly observed by Protestant churches as a season for quickening the religious life of the membership. Special classes for church membership are regularly held and the church school lessons frequently deal with the life of Jesus or with questions of Christian discipleship. What customs have grown up in your church around the celebration of Lent which have proved particularly fruitful? Tell us about them for this page.

Be sure to send in descriptions of any "Advance" projects undertaken in your church or community.

Lenten Activities in the Church

The Maine Council of Churches sent out last year two attractive illustrated leaflets, mimeographed on lavender paper, with suggestions for Lenten and Easter observance in the church and in the home. The following is quoted from the leaflet, "Lent and Easter in Your Church."

Easter has always been regarded as the chief festival of the Christian Year. But in its celebration, Easter never stood alone. In the earliest years of the Christian era, it was preceded by a forty-hour fast, later increased to three days, and in the third century to six days, Holy Week. The Council of Nicea which in 325 determined the method of reckoning the date of Easter, also fixed the forty-day period of Lent, as a time of spiritual preparation for Easter. "Lent" is from an Anglo-Saxon word for spring, meaning "lengthening days."

Although there is a wealth of material with which to make the Lenten season vital and meaningful to children and youth, many church leaders find themselves at a loss as to the best way in which to present its great message. One wise church school leader has suggested that there are three ways in which to make this period the most fruitful of the year: 1. Create something beautiful. 2. Find something beautiful. 3. Share something beautiful.

1. *Arrange a worship center.* The planning and building of a worship center may be a project for any age group. A table or box covered with a soft material; candles, a cross, pictures, spring flowers—these will transform the barest room at little cost.

2. *Bulbs and cocoons.* Start seeds and bulbs, and secure butterfly cocoons from "The Butterfly Store," 256 Fifth Avenue, New York City. It's fun to watch them!

3. *Easter sharing.* Plan simple gifts—a flowering plant, cards or baskets for the shut-ins.

4. *Church membership classes.* Traditionally, Lent is the time for the pastor's class in preparation for church membership. Excellent texts on church history and church appreciation are available for all ages from the Beginners Department up, in the Vacation Church School Cooperative Series and from denominational publishing houses. Perhaps your church would like to concentrate upon such a study for the entire school during Lent.

5. *Church school communion.* Some churches plan to introduce to the older boys and girls, juniors and intermediates, a few weeks prior to Palm Sunday, the symbols

of the Lord's Supper, with an explanation of the meaning of the service. Then at the church school hour or at some other time on Palm Sunday, a church school communion is held.

6. *A Passover meal for church members.* One Maine church for many years held on Maundy Thursday a church membership supper. After a simple meal of lamb, candles on the table are lighted and other lights dimmed. Following the reading of the Passover story from the Old Testament and the story of the Last Supper, Jewish passover bread and grape juice were served, a hymn was sung and the group dismissed with the benediction.

7. *Good Friday service.* The custom of a service of music, meditation and prayer from 12 to 3, with attendants feeling free to enter or leave at any time, is growing in our Protestant churches.

8. *Easter Day.* Easter sunrise services, usually held out-of-doors, and Easter breakfasts in the church are annually becoming more popular, and are frequently sponsored by young people's groups.

9. *Easter music.* While Lenten and Easter music, especially for children, is more difficult to select than Christmas music, there are many hymns, instrumental and vocal selections, young people and children should know. Bach, Beethoven, Haydn and Handel; "The Messiah," "The Creation," "The Crucifixion" and "Parsifal" can come to the smallest church by means of a victrola. Make your Lenten worship rich with the great music of the church.

Lenten School of Religion

The First Congregational Church of South Norwalk, Connecticut, conducts a "School for the Whole Family" during the six weeks of the Lenten season. The general theme is Personal Religious Living. The series topics for one year were as follows: Junior sermons: "Portraits of Jesus." Sermons: "Religious Experience through Creative Living." Junior Crusaders (meeting at 5:00 P.M.): "The Christian Way." Loyal Christian Youth (meeting at 6:00 P.M.): "Youth Action in Personal Religious Living." Panel Discussion (at 8:00 P.M.): "Highways of Spiritual Living."

A Worship Manual

A *High School Worship Manual* prepared by Max Hipkoe of the University Congregational Church of Seattle, Washington, has been found very valuable by the committees on worship in the young people's departments. It has also been in demand by other young people's leaders in the city. It is a mimeographed booklet of twelve pages and contains much excellent material in both theory and method.

The booklet opens with a simple discussion of the meaning of worship. Then follows a description of the room in which the services are held, showing how the purpose of the service may be obtained through proper surroundings and a well prepared service. The service is discussed in detail, with a pattern outline and recommendations concerning the type of subject, selecting the theme, the service as a class project, Missionary Sunday, the use of visual aids, prayer, and hymns.

Mr. Hipkoe, the author, has been the advisor to the high school worship committee of the church for some twenty years.

Come one, come all

Getting and maintaining attendance in the Senior Department

By ROWENA FERGUSON*

ON THE MATTER of getting and maintaining attendance in the senior department of the church school, there are two main schools of thought. There are some purists who believe that this subject need not be approached at all, insisting that if you provide what people want and need they will come and get it. Therefore attendance, which is after all a by-product, takes care of itself. Then there is a second school of thought which puts faith in the time-honored direct methods of contests for membership, rewards for attendance records, stream-lined ballyhoo for special occasions. Our position is somewhere near the middle of these two views. Certainly contests and the like have proved their effectiveness in getting out the crowds, but they have also proved to be short-term measures that are disappointing in maintaining the level of attendance. On the other hand there are certain legitimate direct methods which do not suffer from a short-term liability. There are even better indirect ones, however, and our purpose here is to present both kinds which seemed to have proved effective in experience.

While everyone would grant that basically the level of attendance is dependent on the quality of program, people often behave as if this were not true. There are these youth counselors and leaders whom you hear rebuking absentees for their failure to do their duty in not coming to Sunday school or other department meetings. Or you hear them cajoling the young people into a willingness to attend maybe a few times. If the department program is dull and lacking in significance, the counselor may be sure that a good part of the young people will find their duty elsewhere, and will not be cajoled for long. If attendance is off then the first thing to do is to examine the activities of the department—what goes on in class sessions, society meetings, and other departmental affairs—to see if it is missing the mark of what your group of young people consider interesting and vital in their lives. Some discreet questioning here would probably be revealing.

When enough information is in, the appropriate group (teaching staff, youth council, or the like) should re-work the program to be more in line with the discovered interests of the absentees. It is quite possible that the revealed interests may seem entirely too superficial to be the foundation for the religious education of youth. In that case you may assume that the young people were either inarticulate or ill at ease in voicing their deeper needs. Also it must not be assumed that a program should always be based on what people want and not on what they unconsciously need. To

that part of the program which is enthusiastically demanded, must be added elements of need arrived at by shrewd diagnosis on the part of the adult leaders. Interest must be enlisted in this latter part.

Be all that as it may, if a department is not getting the attendance it should reasonably expect from its normal youth constituency, it is safe to assume the program needs reworking. That may mean departure from traditional, cherished ways of doing things, or a shake-up in the adult personnel; or an enrichment of the schedule of activities; or a reorganization. Maybe a small clique has been doing all the work and thereby getting all the satisfactions; maybe the same old thing happens every Sunday; maybe one of the adults has created serious barriers between himself and the youth.

In addition to the indirect and fundamental method just described, there are additional things to do in a more direct way. For instance, no matter how nearly on center your program may be, if people don't know about it, they cannot swell your ranks of attendance. Every department needs a publicity chairman or similar officer. It should be the duty of this person to see that all members (not only those who happened to be present last Sunday) know what is going on and what the opportunities are among the department activities. He may use all the legitimate advertising methods within his resources: phone calls, bulletin boards, letters and postal cards, a departmental "paper," local newspapers, and the like.

Frequently much publicity is given some social event because it smacks of an occasion but little is given the ongoing program events which may be just as lively and vital in other ways. The fact that Mrs. J's class will begin a new unit of study on the "Development of a Christian Personality" or that the young people's society will begin a series of programs on the theme "Toward a Christian World Order" are matters of the first importance and should be widely advertised. The ways in which such a publicity chairman would go about this job are of course outside the scope of the present article.

Other ways to encourage regular attendance are built on the fact that people like attention which springs from genuine concern. Certainly the counselor and perhaps a selected committee of youth should be present on Sunday morning before the first person arrives. Everyone who comes should be greeted and made to feel comfortable and at home. It goes without saying that this should be done without false back-slapping or over-mannered hospitality. Especially the counselor should not be so busy with program mechanics that he has no time for easy personal conversation with the senior group as it gathers. Helping people to feel genuinely wanted, at ease, and comfortable in a situation is a good way to insure their return.

This does not mean that people need coddling nor that hard work and a sense of responsibility are not expected in the church. It does mean that people work hardest and fulfill their responsibilities most keenly when they are happy and zestful.

Allied to this procedure is another of considerable importance. It has been often said that Sunday school starts as soon as the first person crosses the threshold. Long minutes of hanging around doing nothing, waiting for something to start does not arouse a lot of interest. Even if it is not time for the formal program to begin something of interest should be going on—pre-session class activities,

* Assistant Editor, Youth Publications, The Board of Education of The Methodist Church, Nashville, Tennessee.

learning new hymns, for instance, which allows freedom to come and go. Teachers or a program chairman who are habitually late should not be tolerated. It gives the entire program a haphazard and lackluster air.

There are certain principles to be remembered in the common practice of following up absentees. Stated negatively it has a sharper point: Don't accuse and don't meddle. Every person has his own reasons for non-attendance and his privacy should be respected. Many people have been permanently alienated from the church by the well-meant, but accusing and meddling remark: I didn't see you at Sunday school last Sunday! Of course people like to be missed and ways of letting them know that without

prying into their affairs are likely to bring them back at the first opportunity.

And now for some final reassurances. In judging the attendance of your department don't expect to interest everybody all the time. Realize that the church especially in a time of crisis has a lot of competition for the time and attention of people. In any event don't agitate and wring your hands. Above all, don't penalize the people who *do* come by fussing about those who *don't*, and by letting your program fall off in significance just because a few people attend. Instead attack the situation with intelligence, energy and spirit, avoiding all devices which are cheap, sensational and short-term.

What a convention!

YOU CAN GO—

Here's an International Convention of Christian Education you don't have to miss. Maybe you couldn't get to Kansas City in 1922, or Birmingham in 1926, or Toronto in 1930. Perhaps you had to miss Columbus in 1938 and couldn't even get to Chicago this February. But you don't have to miss the great International Quadrennial Convention of Religious Education in 1942! Why? Because it's coming so close to you that, if you begin planning now, you can go.

Yes, of course, it opened in Chicago, February 9, 10, and 11 with the launching of the United Christian Education Advance. But that was only the curtain raiser. This convention has a full four year program of united action to present and interpret. The delegated group gathering in Chicago started things off. But the *real* convention, the one in which the thousands of church school workers across America will share, the one *you* can attend, is yet to come. The dates are April 13 to May 2—three weeks! The place—well look at the list on the next page.

But it won't take you three weeks. It will take just one day. For the great 1942 Quadrennial Convention of Religious Education is meeting in one-day sessions in 135 different places right across the nation. Surely one of those places is so near you can't miss it, and one of those dates will just suit you. Begin to plan now.

What is this Advance?

You've heard and read so much about this United Christian Education Advance on which all the denominations are starting together you would like to have the "low down" on it. That's what you will get in your One Day Convention. How this United Advance developed just in time to face this tragic hour of need; how responsible leaders of ninety per cent of the Protestant religious educational forces agreed on common goals and plans; what these goals and plans are; how your church can face its teaching work with new resources and fresh inspiration; how the neighboring churches of your community can face their shared task together to "reach every person with Christian teach-

ing"; what your part can be in it all; these are the questions you will have answered in your One Day Convention.

Your church's delegation —

At least five persons should go from your church. They should be those responsible for the following work: the pastor, the church school superintendent, the chairman of the committee responsible for your own church school program of Advance, a representative of missionary education or your missionary organizations, a person with responsibility for a Christian family life program in your church, the person who best represents your church in its inter-church or community-wide relationships. If your church has no such provision for this fellowship and cooperation with its neighboring churches someone should be appointed so to represent it.

It will probably take five persons to represent all these responsibilities in your church. At least those five should go. Of course others may go also. But this suggests how to begin selecting and building your delegation. The registration regulations for the conventions vary from state to state. Write to your state council of churches and religious education, or to your state denominational director of Christian education, for further information and cost of registration.

The teams —

Nine national teams are serving these conventions. The nucleus of each team is two national denominational religious education leaders, a member of the International Council staff, and a representative of the missionary forces. To these are added a representative of the higher educational agencies, the state council secretary and at least two employed denominational field secretaries in religious education. To these eight will be added, where not otherwise provided, specialists in family life and community issues. The team lists on the next page include only persons from outside the state being served.

In many cases the personnel of a team changes during the three weeks, and some leaders serve on different teams successively. For this reason some lists are longer than others though every convention will be served by a team of at least eight national and state leaders. Also some names appear on more than one list. Some of the appointments are still tentative though probable. Some teams are not yet complete. Also some of the cities are still tentative. But the outline which follows will help you to begin now making plans for your own church delegation.

One Day Conventions—Team Members, Dates, Places

Team I

N. F. Forsyth (D)
W. D. Howell (D)
M. A. Dawber (M and C)

APRIL California

13 San Diego
14 Pomona
15 Ventura
16 Fresno
17 Sacramento
18 Piedmont

Oregon

19 Medford*
20 Portland
26 Pendleton

Washington

21 Centralia
22 Tacoma
23 Everett
24 Yakima
25 Spokane

Idaho

27 Boise

Team II

C. A. Hauser (D)
F. L. Gibbs (D)
J. Vincent Nordgren (D)
John Oliver Nelson (D)
Helen White (M)
Roy G. Ross (C)

APRIL Wisconsin

13 Milwaukee
14 Madison
15 Appleton
16 Wausau
17 La Crosse

Minnesota

20 Duluth
21 Twin Cities
22 Rochester
23 Redwood Falls

North Dakota

24 Grand Forks
25, 26 Fargo
26 Bismarck
27 Minot

Team III

L. Avery Fleming (D)
Glenn McRae (D)
Richard Hoiland (D)
Lin D. Cartwright (D)
Frank M. McKibben (E)
Richard T. Baker (M)
W. F. Quillian (M)
Mary Alice Jones (C)
Mary Leigh Palmer (C)

APRIL Oklahoma

13 Enid*
14 Ada*
15 Chickasha*

Key: (D)—Denominational executive
(C)—International Council staff
(E)—Representative of higher education
(M)—Missionary representative
*—Tentative

Kansas

16 Wichita
17 Dodge City*
18 Hays*
20 Topeka*

Colorado

21 Pueblo*
22 Denver*
23 Sterling*
24 Fort Collins*

Wyoming

25 Cheyenne*

Nebraska

27* Scottsbluff*
28* Grand Island*
29* Fremont*

Team IV

J. Q. Schisler (D)
J. Vincent Nordgren (D)
Wilbur C. Parry (D)
Richard Hoiland (D)
Glenn McRae* (D)
A. J. Randles* (D)
L. K. Anderson (M)
Jesse R. Wilson (M)
Herman Sweet (C)

APRIL Illinois

13 Centralia
14 Bloomington
15 DeKalb
16 Chicago

Missouri

17 St. Louis
18 Cape Girardeau
20 Joplin
21 Kansas City
22 Chillicothe

Iowa

23 Indianola
24 Cedar Rapids*
25 Rockwell City*

South Dakota

28 Parker
29 Aberdeen
30 Huron

MAY 1 Rapid City

Team V

R. H. Mueller (D)
O. T. Deever (D)
Luther Wesley Smith (D)
Errol T. Elliott (D)
R. W. Rash (D)
Margaret Marston (M)
Herrick B. Young (M)
Percy Hayward (C)

APRIL

13 Louisville, Kentucky
14 Lexington, Kentucky
15 Knoxville, Tennessee
16 Nashville, Tennessee
17 Hopkinsville, Kentucky
18, 19 Memphis, Tennessee

Indiana

20 Indianapolis
21 Washington*
22 Fort Wayne*
23 South Bend*

Michigan

24 Grand Rapids

25 Traverse City*
27 Kalamazoo
28 Ypsilanti
29 Midland

Team VI

Harry Thomas Stock (D)
Earl S. Rudisill (D)
Mabel B. Fenner (D)
Arthur H. Getz (D)
Willard D. Brown (D)
Martin Harvey (D)
Mrs. L. E. Swain (M)
Mrs. Harold Brinig (M)
H. S. Elliott* (E)
Philip C. Landers (C)

APRIL West Virginia

13 Charleston
14 Clarksburg

Ohio

15 Dayton*
16 Findlay
17 Akron
18 Cambridge
19 Chillicothe

Pennsylvania

20 Pittsburgh
21 Altoona
22 Williamsport
23 Lancaster
24 Philadelphia

New York

27 Metropolitan Area—
Brooklyn
28 Albany
29 Syracuse
30 Canandaigua*

MAY 1 Buffalo

New Jersey

1, 2 Atlantic City

Team VII

J. S. Armentrout (D)
Erwin L. Shaver (D)
D. A. McGregor (D)
Pearl Rosser (D)
Karl R. Stolz* (E)
Jesse R. Wilson (M)
Karl K. Quimby (M)
Ruth I. Seabury (M)
Ivan Gould (C)

APRIL Massachusetts

13 New Bedford
14 Pittsfield
15 Springfield
16 Fitchburg*
17 Boston

Connecticut

18 Hartford
19 Bridgeport

Rhode Island

21 Providence*

New Hampshire

22 Plymouth
23 Exeter
24 Peterboro

Vermont

25 Montpelier
26 Rutland
27 Bellows Falls

Maine

28 Portland
29 Augusta
30 Houlton

MAY 1 Bangor

Team VIII

William Ralph Hall (D)
J. Fisher Simpson (D)
Edward D. Grant (D)
Ralph C. Bassett (D)
Earl S. Rudisill (D)
Paul H. Vieth (E)
N. C. Harner (E)
Elizabeth Lee (M)
Mrs. A. E. Beebe (M)
J. Q. Miller (C)

APRIL Delaware

13 Wilmington

Maryland

14 Baltimore
15 Westminster
16 Hagerstown

District of Columbia

17 Washington*

Virginia

18 Norfolk
20 Richmond
21 Luray
22 Roanoke
23 Abingdon

North Carolina

24 Kinston
25-26 Reidsville*
27 Salisbury

Team IX

Patrick H. Carmichael (D)
J. Q. Schisler (D)
S. J. Patterson, Jr. (D)
G. V. Moore (E)
Mrs. E. E. McClintock (M)
Sallie Lou MacKinnon (M)
John B. Ketcham (C)

APRIL South Carolina

13 Columbia†

Georgia

14 Atlanta*

Alabama

15* Birmingham
16* Montgomery*
17* Mobile*

Mississippi

20* Jackson*†
21*

Louisiana

22* Baton Rouge*
23* Ruston*

Arkansas

24 Little Rock

Texas

27*-30*

†—Joint meeting of denominational Christian Education Committees.

THROUGHOUT the centuries Christ has lived in spite of the trials and hardships suffered by his followers. The Marys and the disciples discovered that Christ lived on beyond bereavement; the early Christians had the assurance that Christ lived on through years of persecution; victims of war still anticipate the time when nations shall walk in the light of God in which there is no night. The soul of Christ lives on as Christians permit and expand the reign of goodness and righteousness. Let all who worship at Easter this year realize these great truths anew.

In this service the presence of Christ is symbolized by the cross before which the action takes place. Each group coming to express its hope and devotion finds release, a deeper realization of its faith, and assurance of God's continuing presence.

ORGAN PRELUDE—"Jesu, Joy of Man's Desiring" Bach
(All readings are given by the leader of the service)

THE CALL TO WORSHIP:

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Corinthians 15:55-57)

CONGREGATIONAL HYMN—"The Day of Resurrection" Lancashire

EASTER READINGS—

GOD OF THE LIVING¹

God of the living, in whose eyes
Unveiled the whole creation lies!
All souls are thine; we must not say
That those are dead who pass away;
From this our world of flesh set free;
We know them living unto thee.

Released from earthly toil and strife
With thee is hidden still their life;
Thine are their thoughts, their words, their powers.

All thine, and yet most truly ours:
For well we know, where'er they be,
Our dead are living unto thee.

Not spilt like water on the ground,
Not wrapt in dreamless sleep profound,
Not wandering in unknown despair
Beyond thy voice, thine arm, thy care;
Not left to lie like fallen tree;
Not dead, but living unto thee.

O Breather into man of breath!
O Holder of the keys of death!
O Giver of the Life within!
Save us from death, the death of sin;
That body, soul, and spirit be
Forever living unto thee!

"And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the Only Begotten Son of the Father, full of grace and truth." (John 1:14)

CANDLELIGHT PROCESSIONAL: (*By young people's or children's vested choir. The organ plays "O Jesus, We Adore Thee," as the choir with lighted candles comes down the aisle. When the choir reaches the tall white cross at the altar, a soloist in the balcony, or in the rear of the church, sings the hymn. Choir members place lighted candles*)

¹"God of the Living," by John Ellerton is reprinted from *The World's Great Religious Poetry* edited by Caroline Hill. The Macmillan Company, publishers. Used by permission.

Christ lives on!

A dramatic Easter worship service

By AUSTIN AND EVA HEUVER*

in holders arranged around the cross, then kneel in adoration at the foot of the cross, until near the end of the hymn, when they take their places in the choir loft.)
SOLO: "O Jesus, We Adore Thee." Tune preferred, *Merionydd*. Alternates, *Angels' Story, Aurelia, Munich*.

O Jesus, we adore thee,
Upon the cross, our King!
We bow our hearts before thee,
Thy gracious Name we sing.
That Name hath brought salvation,
That Name in life our stay,
Our peace, our consolation,
When life shall fade away.

Yet doth the world disdain thee,
Still passing by the cross;
Lord may our hearts retain thee;
All else we count but loss.
Ah, Lord, our sins arraigned thee,
And nailed thee to the tree:
Our pride, our Lord, disdained thee;
Yet deign our hope to be.

O glorious King, we bless thee,
No longer pass thee by;
O Jesus, we confess thee,
The Son enthroned on high.
Lord, grant to us remission:
Life through thy death restore;
Yea, grant us the fruition
Of life for evermore.

READING of Luke 24:1-11. (THREE MARYS come down center aisle, kneel before the cross. Near end of reading, leave by door near front of church, or return by center aisle.)

CHOIR HYMN: "Christ the Lord Is Risen, Today, Alleluia!" Tune, *Easter Hymn*

READING of Luke 24:13-34 and poem (while two DISCIPLES come down center aisle, kneel and exit as did the THREE MARYS.)

WE BEAR THE STRAIN²

We bear the strain of earthly care,
But bear it not alone;
Beside us walks our brother Christ
And makes our task his own.

Through din of market, whirl of wheels,
And thrust of driving trade,
We follow where the Master leads,
Serene and unafraid.

The common hopes that make us men
Were his in Galilee;
The tasks he gives are those he gave
Beside the restless sea.

Our brotherhood still rests in him,
The Brother of us all,

* Pana, Illinois.

² By Osora Sterne Davis. Used by permission of Grace T. Davis.

And o'er the centuries still we hear
The Master's winsome call.

POEM: (May be used as a choral reading, or as a choir number. If sung, the first half of the tune, *Londonderry* may be used as a solo, with the refrain "Love lives on earth," to end of stanza, by a choir. It may also be used as a choir number.)

LOVE LIVES ON EARTH

Love is strong at Easter, see it springs again
To cleanse our hearts, and heal our brethren's pain.

Christ comes again, his service is great gain:
Love lives on earth
And frees our hearts of pain.

Fear it was that slayed him. Fear it was that died.

Love it was that raised him, to be at our side
To cleanse our hearts, from sin, and grief and pride:

Love lives on earth,
He walks now at our side.

When war clouds darken our hearts with grief and fear,

Christ's life and passion tell us God is near.
Here in our hearts he dwells to bring us cheer:

Love lives on earth,
God rules, and Christ is here.

God rules our hearts. Reign there. Be thou our guide

Through the dark night be ever at our side;
Make us to live for Love, what'er betide:

Live in our hearts,
Reign there and be our guide.

READING: (TWO CHRISTIANS, in Roman attire, come down center aisle and kneel before cross. At line, "No might of Roman arms can crush their soul," Roman soldier comes from side door or aisle, snatches Christians by wrists and drags them out opposite side. Organ plays softly, "Faith of our Fathers." At close of reading organ plays in full tone the refrain, "Faith of our fathers, holy faith, we will be true to thee till death!")

LIVING IN LOVE

Though crucified, their leader lives,
Messiah, Christ, God's chosen one.
Through faith in him deliverance comes.
To penitent hearts forgiveness comes.

From fears released,
By love made free,
Man is the man he ought to be
And every man, God's Son.
Each child of God
Liveth his life, in love.

No kingdom do they own
Nor do they seek renown—
These men of God—
Only Christ's love.

No might of Roman arms can crush their soul
For Christ, though crucified,
Is at their side.
His cross has made them strong.
Hear now their triumph songs.

"God is our strong salvation,
What foe have I to fear?"
"A mighty fortress is our God;
His bulwark faith never."
"I will not recant."

God's word speaks to their inmost hearts,
"Father, forgive them, for they know not what they do."

Though crucified, our leader lives.
Messiah, Christ, Great David's Son;

(Continued on page 33)

A Prayer of Thanksgiving for This Church

For this church, O Lord, we thank thee,
For the training we received when we
were young and immature;
For the guidance that helped us
through the cross-roads of adoles-
cence;
For the opportunities our children have
to develop their spiritual life—
O Lord, we thank thee.

We thank thee for the blessings of this
church,
For the uplift and comfort brought us
in times of sickness;
For encouragement given when we
were under financial stress;
For the solace that came when death
entered our homes—
O Lord, we thank thee.

Again, we thank thee for the blessings
of this church,
For the social life and Christian fel-
lowship here;
For the leadership that calls us to give
our talents in loving service to thee;
For the quiet, restful worship that fills
our hearts with love of God and all
mankind—
O Lord, we thank thee.

RUTH MOHR

A Prayer for the Nations

HEAR US, O God, as we pray for the
nations:

For Germany—led by cruel and
selfish masters, denying the heritage of
Goethe and Beethoven and Kant. May
her people awake from their sad and
evil dream to join again the company
of world-builders. And may they, wak-
ing, be permitted to dwell at peace re-
deemed by love, unscourged by hate.

For Britain—assailed in her hour of
weakness, tested by God to the utter-
most. May her hour of trial bring con-
tinued refinement of courage and faith
that in the New World she may bear
her burden with dignity, her power
with restraint.

For Japan—taught both good and
evil by those whom now she turns
upon in fury. May she be withheld
from her violent design and led back
to health and sanity by those who alone
can help her now—her enemies.

For China—bleeding nation of a
thousand sorrows yet symbol of undy-
ing hope. May her agony bless the
world, her patient strength yet live to
give new meaning to the trials of peace.
May she be saved from malice and be-
come a shining light to all the nations.

For Russia—land of limitless space
where men are blessed by God with
deepest love of the soil. May her teem-
ing millions see a better day ahead
with true reward for their blind faith

March, 1942

Wisdom and Vision

For Ministers, Teachers and Worship Committees



"Pillars of the sky—ramparts of the world"

Cy LaTour

and a rich release for all the unspoken
longings that flood her rich heart.

For Italy—pawn of a stronger ally,
land of the bitter knowledge of be-
trayal. May her ancient glory and her
age-old faith give a deep richness to
a world at peace, and may all her wants
be satisfied with justice.

For France—land of beauty in art
and life, once proud mistress of her
destiny, now cast low in bitter humilia-
tion. May her chastisement bring a
deeper peace and a stronger character
that once again by her the world may
be endowed with Liberty, Equality,
Fraternity.

For America—land of hope, may
she become in deepest sense a land of
glory. The glory of a just peace be hers
—forgiveness and the sharing of rich
treasure. May all her trials bring noble
traits to life. May our love of her
flourish in wisdom and in righteous-
ness. May she be used of Christ—our
own, our loved, our native land! Amen.

RALPH D. HYSLOP

Prayer

ETERNAL GOD, who committest to us
the swift and solemn trust of life; since
we know not what a day may bring
forth, but only that the hour for serv-
ing thee is always present, may we
wake to the instant claims of thy holy
will; not waiting for tomorrow, but
yielding today. Lay to rest, by the

persuasion of thy Spirit, the resistance
of our passion, indolence, or fear. Con-
secrate with thy presence the way our
feet may go; and the humblest work
will shine, and the roughest places be
made plain. Lift us above unrighteous
anger and mistrust into faith and hope
and charity; . . . and so may we be
modest in our time of prosperity, pa-
tient under disappointment, ready for
danger, serene in death. In all things,
draw us to the mind of Christ, that
thy lost image may be traced again,
and that thou mayest own us at one
with him and with thee. Amen.

J. MARTINEAU

A School Is Its Teachers

We are the teachers.
Day in, day out, year in, year out
We work.
Our art is a very subtle thing;
Like moonlight and starlight and
dreams
It cannot be set in a frame

And hung in a gallery,
Or imprisoned in the coldness of stone.
It is warm; it is living;
It is made of our faith and our hopes,
Of our purposeful will and our long-
ings,
Of our hearts and our minds and our
souls.

HELGA R. MORTENSON¹

¹ Source unknown.

Primary Department

By Irene Rockenbach*

THEME FOR APRIL: *Jesus, the Lord of Life*

It is appropriate that Easter comes in the springtime—a time of rejoicing, of new gladness, new love in our hearts. All nature exults in the miracle of awakening life. How can the Easter season be made a joyous and meaningful time to primary children? They have seen the leaves fall from the trees in the autumn, the grass turn from green to brown in the fall of the year, the flowers fade and pass away, and the birds leave for the southland. Now they see the signs of new life all about them in God's wonderful creation. The message of Easter is a message of life, not death. It is wiser for teachers of children to emphasize the wonder of awakening life than to dwell on the story of the crucifixion. "I am he that liveth and was dead and behold, I am alive forevermore."

Pictures: If you are planning to use pictures in your Easter service, they should be arranged for in time. It is sometimes possible to borrow good pictures from public libraries in towns and cities.

"The First Easter," by Hole (also known as "The Risen Christ" and "Easter Morning") is recommended for April 5. This picture is in the Primary Picture Set No. 3, Part 3, Closely Graded Lessons, published by the Graded Press, New York, price 75¢ for the part. It may also be obtained from the Providence Lithograph Co., Providence, Rhode Island. "He Is Risen," by Plockhorst, and "Holy Women at the Tomb," by Ender, may be purchased from Perry Pictures Co., Malden, Massachusetts, in the ten-cent size, 10 x 12 inches—no orders less than five. "He Is Risen" may also be had in the \$1.00 artotype, 22 x 28 inches.

April 5—Easter

THEME: *Jesus Lives*

ACTIVITIES:

Complete Easter gifts for shut-ins and present them.

Sing Easter songs.

If, as suggested in the March services, it has been planned to take all or a group of the primary children to an old people's home or to the home of a shut-in friend for the Easter service, those in charge of the home, or someone who takes care of the shut-in should be consulted in advance, and all arrangements for transportation, etc., carefully made. The children may sing their Easter carols and participate in the Easter litany. The leader may tell the story.

If the Easter service is to be held in the department room, it should be made bright and lovely with spring flowers and branches.

QUIET MUSIC: "The Morning" Grieg (or any Easter hymn)

*Deerfield, Illinois.

SCRIPTURE: Mark 16:1-7

HYMN: "Lord of the Sunlight".¹

PRAYER: O God, we thank thee for the Easter message of life and joy. We are glad that Jesus lives, and that he is always near to help us to be kind and loving to others. Amen.

SONG:

EASTER SONG

Sung to the tune of "Why Do Bells for Christmas Ring".²

Why do bells at Easter ring,
Why do happy children sing?
Long ago, and far away,
Jesus lived, and every day,
Helped, and comforted, and taught,
Loving in each act and thought,
And the people crowding near
Heard his words so full of cheer,
Spread his spirit of goodwill;
In our hearts it's living still.
Therefore bells at Easter ring,
Therefore happy children sing,
Therefore happy children sing.

FLORENCE M. TAYLOR³

THE EASTER LITANY (See March services, February issue of this magazine)

PICTURE TALK: "The Risen Christ," by Hole. (See introduction for source.)

The artist who painted this picture must, I think, have loved the out-of-doors and the springtime. His name was Hole, and so that he could paint this picture and other pictures as nearly like the scenes where Jesus lived, he traveled to that country to see the homes, the gardens and the fields.

This is a picture of a beautiful garden. Flowers are blooming, and you feel, as you look at it, that you can hear the birds singing joyfully in the trees. The woman, Mary Magdalene, came to the garden early in the morning, but found the tomb of Jesus empty. As she turned away, frightened and weeping, she heard a voice close to her say, "Whom seekest thou?" She thought it was the gardener, and answered "I seek Jesus, who was crucified. Can you tell me where they have laid him?" Then the voice said gently, "Mary!" She looked up, and exclaimed, "Master!" For it was Jesus! He was not dead, but risen. In the picture we see Mary, who has fallen to her knees in love and worship before the risen Christ.

SONG: "Nature's Easter Story"

STORY:

JOHNNY'S EASTER FLOWER⁴

Johnny lived on the fifth floor back. One Sunday just before Easter he came running upstairs and all out of breath shouted, "Look, mother, see what I got at Sunday school!" Very carefully he placed on the table a little pot, with a blooming plant in it. "Teacher says it is to bring Easter joy to all of us. Now I must show it to Granny Brown," and he ran across the hall.

All through the Easter holidays the little flower bloomed and bloomed. Johnny watered

it every day faithfully, and kept it in the best light. Very frequently he took it over for a visit with Granny Brown, who was sick and had to sit in her armchair all day long.

But one morning when he went to water it, several flowers had dropped off. "Oh, mother!" he cried, "my flower is dying."

"Yes, Johnny," his mother replied, "flowers always die."

Day after day, try as hard as he could to take care of it, the flowers dropped off until all were gone. Still he watered it, but the leaves turned yellow, and after a while, they too, were dead.

When Johnny went to school the next morning, he said to his teacher, "My flower is dead."

"No, Johnny," his teacher replied, "your flower isn't really dead. It has worked hard to make you happy, and now it needs a long sleep. It will live again. Take the little brown bulb out of the earth and put it away in a dark place. Plant it again next fall, and you will see."

Johnny did as his teacher told him, but every time he looked at the dry, brown bulb, he would think to himself, "It looks dead. I don't believe it will ever live again."

One morning as Johnny was going to Sunday school, he noticed how warm the sunshine felt and that the big piles of snow on which he had played all winter were almost gone. The boys on the street were playing marbles and the girls were jumping rope. He felt so happy he could not keep from running and skipping down the street.

When he entered his room the first thing he saw was a big basket on the teacher's table. He was the first boy there, and he ran over to the table to see what could be in it. "Oh, Miss Arnold!" he exclaimed, "they are dead brown bulbs, just like mine," and so he looked very much disappointed.

But Miss Arnold laughed and said, "They are brown bulbs like yours, Johnny, but they are not dead. Nor is yours. Let me tell you about these bulbs. They are called narcissus. They have had their long rest and are ready to live again. They grow very rapidly when they are planted in water with a few stones to help them stand up. We are going to plant them this morning and if we are good gardeners I hope we shall have flowers to bring back to make our church beautiful for Easter."

When Johnny went home he carried a little glass jar with a bulb planted in it. Every day he watered it and put it in the sunlight, and after a few days he saw a green shoot coming up.

"Mother, mother!" he called, "come and see! My new bulb is living again."

It grew up into long leaves and between them appeared a small green bud. This bud grew and grew until it was taller than the leaves, and one morning it had grown so big that it split its green jacket right down the back and out came a lovely white flower. Johnny ran over to Granny Brown with it, crying, "Granny, look, my new flower is living again."

He left it with her all day while he was at school, and when he came home in the evening it was her turn to say, "Johnny, look!" and would you believe it, another flower had burst through the green jacket and was smiling a welcome to him.

Those were happy days for Johnny. The

¹ Primary Music and Worship, Presbyterian Board of Christian Education, Philadelphia.

² Songs for Little People, Pilgrim Press, Boston, Massachusetts.

³ From The Pilgrim Elementary Teacher. Copyright, The Pilgrim Press, Boston. Used by permission.

next Sunday would be Easter and he did want every flower to be blooming when he carried his plant to church.

Some of them seemed very slow and his mother said, "Never mind, Johnny, it will be beautiful, even if all the flowers have not blossomed."

On Saturday night all the flowers but one had burst their green jackets. Very early the next morning Johnny awoke. He sat up straight in bed. What was he hearing? In a minute he remembered. It was Easter morning and the church bells were ringing. He hopped out of bed and ran to look at his flower. There it stood straight and tall with every flower wide open, and it seemed to join the Easter bells as they sang: "Everything is living again; everything is living again."

Johnny took his flower in his hand and went around waking every one in the family. "Get up, get up!" he called. "It is Easter morning and my new flower is living again; see, it is living again."

He and his father and mother and brothers and sisters all went together to the church. How happy he was as he walked down the street carrying his flower! When he reached the church door, there were all the other children carrying their flowers. The organ played and they walked down the aisle together and each child placed his flower on the altar. The organ played again and this time it was something that Johnny knew, and he stood up with the other children and sang:

"Listen to our Easter song
God is love, God is love,
Now and all the winter long,
God is love.
Flowers awake that safe were hidden,
Birds come back as they are hidden,
Children sing their Easter song,
God is Love."

Soon the service was over and Johnny was standing beside Miss Arnold holding his Easter flower. "Now I will take it to Granny Brown and sing for her 'God is love,'" he said.

HYMN: "God Is Love"¹

OFFERING SERVICE: (If a special Easter offering is brought, the purpose should be explained, and the offering brought forward at this time.)

April 12

THEME: *Followers of Jesus*

ACTIVITIES:

Make a spring poster, or a booklet illustrating a spring song, such as "Blue Sky, Soft and Clear"² (substitute the word "springtime" for "Easter") or "Sing a Song of Spring."³ Pass out sheets of drawing paper and ask the children to draw flowers, birds and butterflies. If preferred, they may cut pictures of spring flowers from magazines and seed catalogues. Bible verses and poems may be written or pasted on the drawing paper. When finished the sheets are fastened together in booklet form, with decorated cover. The children may compose a spring poem for the booklet, to be used in the worship service.

QUIET MUSIC: "Spring Song," Mendelssohn
SCRIPTURE: Psalm 33:5b; Philippians 4:8a, i; Ecclesiastes 3:11

HYMN: "Lo, the Winter Is Past"⁴

¹ Song and Play for Children, Danielson and Conant, Pilgrim Press, Boston.

² When the Little Child Wants to Sing, The Westminster Press, Philadelphia.

PRAYER:

O God, WHOSE LAWS WILL NEVER CHANGE

O God, whose laws will never change,
We thank you for these things we know,
That after rain the sun will shine,
That after darkness, light appears,
That winter always brings the spring,
That after sleep, we wake again,
That life goes on, and love remains,
And life and love can never die.

JEANNETTE E. PERKINS⁵

HYMN: "Lord of the Sunlight"

THE EASTER LITANY: (See March services.)

HYMN: "Jesus Wants All of His Children"

STORY:

JESUS RETURNS TO THE FATHER

Often after that first Easter Day Jesus' friends and disciples met him, and walked and talked with him. Sometimes he came to them as they were eating their meal, and shared their food.

One day he told them to follow him, and he led the way out of the city of Jerusalem up a hill called the Mount of Olives, because there were many olive trees growing upon it. As they climbed slowly to the highest point of the hill, they could see the splendid city spread out below them, with its small square white houses, and the great gold and white temple church, where they and the Master had so often gone to worship God. With the summer flowers growing about their feet in the green grass, and the blue sky and fleecy white clouds above them, Jesus talked with them and taught them for the last time. He told them that his kingdom was a kingdom in the hearts of people, not a kingdom of cities and government and soldiers. "When I am gone from you," he said, "go and spread the message that I have given you, not only here in Jerusalem, but in all Judea, and in Samaria, and unto the uttermost parts of the earth." Then, lifting up his hands, he blessed them, and the Bible tells us that while he yet spoke, he passed from them, and was taken into heaven, leaving them alone.

His disciples continued praying together in little groups, going every day to the temple church to worship, and soon they found that they were not alone. Whenever they said a kind word, or did a kind deed, whenever they comforted someone who was unhappy and sad, whenever they cared for someone who was sick or in need, they felt that Jesus was near, helping them and strengthening them. And they believed, and we believe, that Jesus still lives and loves us, that he is the Lord of Life and king of our hearts.

The number of disciples that followed the teachings of Jesus increased to over a hundred persons in a very short time, and as these followers of Jesus obeyed his command, and spread the message far and wide, more and more people joined them. Many, many years have passed since that day on the Mount of Olives, which you will hear called Ascension Day, when Jesus parted from his disciples, but it is still true today that those who follow him, and try to live as he would have them live, doing kindly, friendly and loving deeds, and speaking kindly words to everyone, feel that Jesus is near and for them he is alive forevermore.

I.R.

PRAYER: Help us, dear Lord Jesus, to do the things thou wouldst have us do. May we be truly Christian in all that we do and say. Amen.

HYMN: "Lord, I Want to Be a Christian"⁶
(Or, "If Ye Love Me"⁷)

OFFERING SERVICE

April 19

THEME: *The Joy of New Life*

ACTIVITIES:

If possible, take the children on a short expedition to find evidences of new life, in gardens or in the woods. This may be a weekday expedition, or, they may go out into the church yard on Sunday morning to see the budding shrubs and trees. If this is not possible, they may discover evidences of springtime from the window, and spring branches of plum blossoms, cherry blossoms and forsythia (forced, if you live in the north) may be brought into the department room. Reports of their discoveries may be made when they return.

Window boxes or pans of earth may be in readiness and flower seeds planted indoors. Choose seeds that sprout quickly, such as nasturtium, morning glory, marigold, candy-tuft, etc. Sweet potato vines are interesting, and may be grown by cutting off a piece of a sweet potato, and placing the cut-off end in a wide-mouthed glass of water. In the bright sunlight, and if the water is replenished often, it will sprout in a week or ten days.

Learn new spring songs.

QUIET MUSIC: "The Robin's Song,"⁸ Curry

SCRIPTURE: Psalm 33:5b; 147:4, 8.

HYMN: "Lo, the Winter Is Past"

PRAYER: Dear God, we thank thee for the springtime, the new green grass, the new little leaves on the trees and the spring flowers that are just waking up. We thank thee for the sweet songs of the birds that have come back from the sunny south. Help us to show our love and thankfulness and happiness by doing all we can to keep the world beautiful and sharing its beauty with others. Amen.

SONG: "Sing a Song of Spring"⁹

STORY: "The Garden That Awoke"

SONG: "The Birds' Return"¹⁰

OFFERING SERVICE

April 26

THEME: *"God Planted a Garden"*

ACTIVITIES:

Plan to plant a department garden, or, if this is not possible, encourage the children to plant their own individual gardens at home. The department garden is preferable because teacher or leader may work with the children, and in God's out-of-doors through conversation, story, prayer and song, may teach lessons of faith and trust that cannot be taught in the classroom. Seed catalogues may be at hand—perhaps some gayly colored packages of flower seeds—and the children allowed, under guidance, to choose the kinds of flowers they would like to plant in their garden. Suggestions may be given in regard to the preparing of the ground, and the care necessary so that the seeds may sprout and grow. The preparing of the soil, planting, etc., will give motivation for a weekday meeting. Preferably, space may be found in the church yard for a small garden plot, or in a yard nearby. The spading and heavy work should be done beforehand by a man. Care should be taken to see that the soil is rich or well fertilized, to avoid the keen disappointment that is experienced when seeds fail to germinate or plants to grow and bloom.

⁶ From *As Children Worship*, by Jeanette E. Perkins, Pilgrim Press, Boston, or in book of Negro spirituals.

⁷ From *The Way of the Gate*, by Sneath, Hodges and Tweedy. The Macmillan Company.

QUIET MUSIC: "The Waking of the Flowers,"
Conant

SCRIPTURE: Genesis 2:8a; Genesis 8:22;
Psalm 65:9, 10

HYMN: "Lo, the Winter Is Past"

PRAYER: Thank you, God, for the lovely things we see all around us, for the bright warm sunshine, and the happy faces of children. Thank you for gardens and flowers, for farms and those who work that we may have food. Amen.

SONG: "Wonder Song"^{8, 9}

POEM: "All Things Bright and Beautiful"¹⁰

SONG: "A Seed Song"

STORY:

GOD MADE THE WORLD

A very long time ago there were no houses, no stores, no flowers, no grass, no trees, no blue sky, no lakes, no rivers, no people—but there was God. And God said, "I will make a beautiful world, with green grass growing like a carpet and flowers of beautiful colors. I will make the sun to

shine by day, and the moon and stars to shine by night. I will make seas, and lakes, and rivers." And he did.

The Bible says that "God planted a garden" and that he "made to grow every tree that is pleasant to the sight and for food."

When God looked at the beautiful world that he had made, the blue sky, the green grass, the tall trees, the flowers of lovely colors, the lakes and rivers, he said, "It is good." And God said, "I will make people—men, women, and children—to enjoy the beautiful world that I have made, to see the beautiful flowers and trees, and to hear the music of the waves of the lake as they come up on the yellow sand. And so he made people, first a man, and a woman, little children, and boys and girls, to enjoy the beautiful world that he had made.

Then God thought of making animals, cows to give milk, sheep with warm wool that could be made into woolen clothes, horses, dogs, cats, little fishes to swim in the waters of the lakes and rivers, and birds to sing in the branches of the trees. And so God made all the animals.

Ever since that time so long ago, people have enjoyed God's beautiful out-of-doors, the grass, the trees, the flowers and the singing of the birds in the branches, and have thanked the Father in heaven for the beauty of the earth on which we live.

I. R.

HYMN: "This Is My Father's World"¹¹,
OFFERING SERVICE

⁸ Songs for the Pre-School Age, by Shumate, Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee.

⁹ Worship and Conduct Songs for Beginners and Primaries, Presbyterian Committee of Publication, Richmond, Virginia.

¹⁰ In Pieces for Every Day the Schools Celebrate, Noble and Noble, New York. Also in several of the primary hymn books.

Junior Department

By Dorothy B. Fritz*

THEME FOR APRIL: *Thinking as Christians*

For the Leader

Whether we like it or not, we have to face with our juniors a world at war. It seems wise to think in areas which permit the honest facing of attendant problems. The Easter season provides such an opportunity, in the age-old theme of vicarious sacrifice. When men break the laws of God—whether it be the Germans taking what they want with violence, or we Americans exploiting the economic resources of other countries—everyone must pay for it, the innocent with the guilty. The one thing which must be understood clearly and held firmly is that in which Jesus placed his confidence amidst shame and suffering: that our Father-God is able to make good of the havoc men have wrought, and that men of good will may play a worthy part in bringing about the ultimate purpose of God. So, during this month, we will think of four attitudes toward life which would be of service in facing the problems of today and any day.

The first is *confidence*: not that God will do what we want, but that through the working of his laws, that which is best will happen. The second is *honesty*: a willingness to face facts, even if they are unpleasant. The third is *humility*: the understanding of our own limitations and the acknowledgement of our own mistakes. The fourth is *integrity*: knowing that to be a co-worker with God in the carrying out of his purposes we must live worthy lives, obeying his laws.

* Director of Religious Education, Westminster Presbyterian Church, Albany, New York.

The hymns and instrumental selections mentioned here are from *Singing Worship* (s)¹; *Hymns for Junior Worship* (h)²; *Junior Church School Hymnal* (j)³; and *Musical Moments in Worship* (m)⁴; each designated by the initial given. In each service an opening verse or passage of Scripture, with an explanatory comment, is suggested; a statement and prayer for the service of offering; and a benediction, all related to the theme. A junior might be chosen each week to give these parts of the service, after careful preparation.

Motion Pictures

See descriptions of Easter films in programs for the Intermediate Department.

April 5—Easter

THEME: *Strong and Courageous*

PRELUDE: "Sabbath Bells" by LeCoupey (j)

This, or a similar meditative number to be used throughout the month. While a different one is suggested for each week, it is at times preferable to have the committee choose one to use for all services during this period.

CALL TO WORSHIP (by a junior)

Today we think of the friends of Jesus, who, on the first Easter found that nothing can kill love. So let us be fearless and joyous as they were, because we believe that, too. (Reads Romans 8:35, 37-39.)

RESPONSE: "O Thou, Who Hearest" (h, j)

SCRIPTURE: Mark 16:1-7

STORY:

¹ *Singing Worship* by Edith Lovell Thomas, The Abingdon Press, 1935.

² *Hymns for Junior Worship*, The Westminster Press, 1940.

³ *Junior Church School Hymnal*, The Westminster Press, 1937.

⁴ *Musical Moments in Worship*, by Edith Lovell Thomas, The Abingdon Press, 1935.

THE EASTER STORY

It was a beautiful spring morning. The sun shone bright, and dew sparkled on the trees and flowers along the roadside. It was a day to make everyone happy and gay. Along a road walked three women—Mary, Magdalene, and Salome. They were not happy. They had lost their best friend, Jesus, because men who did not know and love him as they did had killed him. Their faces were sad, and their voices low. They did not even see the beauty all around them.

"Just think," said Salome, "only one week ago we were so happy as Jesus rode along this very way."

"But now he is gone," said Mary sadly. "How can we live without his help?"

"Life was so full of joy and gladness as he taught us how to love and help," said Magdalene. "Who will now teach us?"

Before them the road stretched, brown and rocky.

"How can you be sad?" asked the road. "My way is Jesus' way. Only a week ago he rode here, while men and women and children waved him a welcome, and sang hosannas. Does it not make you glad that all along this way he stopped to help the sick and sorrowing?"

But the women did not hear and walked slowly on. Salome stopped to pick a great armful of flowers. "We will carry them to the tomb of Jesus, in Joseph's garden," she said.

The flowers nodded gayly up at her. "Jesus loved us," they said, "we spoke to him ever of the beauty of God's love and care. Cannot you see it, too?" But Salome did not see their brightness.

Overhead birds sang in the warm spring air. A farmer in the field nearby threw some of his grain on the hard pathway that they might eat their fill. "See!" caroled the birds as they flew down for their feast, "the farmer has remembered the words of Jesus—'freely ye have received, freely give'—and it is blessed to give." But the women did not hear their joyous song.

And now the road wound up a hillside to a garden. On one side some children were playing in the tall grass. "How can you be sad?" whispered the grass, as it waved gently to and fro. "It was here Jesus blessed your children. They will always remember how he said, 'Let them come unto me.'" But Mary and Magdalene and Salome walked sadly on, not understanding.

Near the garden a flock of sheep were grazing. Close by was the shepherd, singing as he watched over them. Softly his words came to the women, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Suddenly Mary stopped. "Listen to his words," she cried. "—'for thou art with me.'" She turned and looked back over the way they had come. "How can we be longer sad? Jesus has been with us all the way. Everything, everywhere has been speaking of him, only we did not see nor hear."

"I do see," said Salome. "All our lives, that which is good and beautiful will remind us of the things he said and did."

"Let us try to follow his way," said Magdalene. "And so he will truly be ever with us."

And when in the garden, God's message came to them, "he is not dead, he is alive forevermore!" they knew it was true, and ran joyously back to share the good news with all the friends of Jesus.

HYMN: "Christ the Lord Is Risen Today" (s, h, j) or, from the same sources, "When Morning Gilds the Skies," or "Fairest Lord Jesus"; from (s) "The Day of Resurrection" or "Life Triumphant"; from (h) "O Joyous Easter Morning" or "That Cause

Can Neither be Lost nor Stayed.”²⁵

Hymns from this list may be used at other appropriate places in the service as desired. The last named is one with which all juniors should be familiar both as to content and meaning.

THE SERVICE OF OFFERING:

Opening statement—(by a junior or the leader). Sometimes it seems hard to give, or sacrifice, even a little time or money. There are so many things we could do Sunday mornings instead of coming here. We want so many things the money we put in the offering plate would help to buy. But think of the big things Jesus willingly gave during the last week of his life: his friends—for when he was in trouble they all deserted him, and Peter even said he did not know him; his body—for he knew the pain of bearing heavy burdens, and the feeling of whips and nails and thorns; getting even—for instead of feeling hate and bitterness he said, “Father, forgive them”; his life—for even when he dreaded it, he said, “Not my will but thine be done.”

As we give our offering, let us be glad we can give it to tell his story, and let us bow our heads and think quietly of what we can do to help his work.

Reception of the offering

Prayer—Our Father, help us to be brave enough to face any kind of trouble, and give up anything we have so that every one in the world may know about Jesus and the way he wants us to live. Amen.

Response—“Bless Thou the Gifts” (s, h, j)

A RITUAL OF COURAGE:

Leader—The Bible is full of stories of brave folk, many of whom were children as young or younger than you. Let us listen to their names, and remember their stories, and try to be like them.

Antiphon—(by two juniors) to be given with a brief pause between each sentence:

First junior—JOSEPH, who made his own way in a strange land, and was not afraid to take responsibility.

Second junior—MIRIAM, who stood guard over her baby brother until he was safe with Pharaoh's daughter.

First junior—SAMUEL, who when just a child went away from his own home to live and serve in the temple.

Second junior—DAVID, who faced a giant unafraid because as a shepherd boy he had become strong and skillful.

First junior—JOSIAH, who became a king when only eight years old, and led his people back to the worship of God when he was eighteen.

Second junior—DANIEL, who as a boy refused the rich foods and wines of the court and so became strong enough in body and spirit to face lions.

First junior—JESUS, who, as a boy, was not afraid to ask questions of the greatest teachers when he wanted to know more about God.

Second junior—AN UNNAMED BOY, very hungry himself, but willing to share his small lunch with a great many people.

(A choice may be made from the names given above, or others may be added from church and secular history.)

Leader—These, and many others before and since, have had courage and faith to face difficulties and danger, and to adventure in new ways. May we be like them.

²⁵ This may be found on page 426 of *The Church School Hymnal for Youth*, Westminster Press, Philadelphia.

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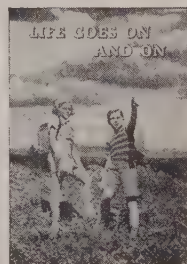
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THE *Beacon Press*

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HYMN: “Marching With the Heroes” (to be found in many hymnals) or from (s) “O Son of Man, Our Hero,” “My Master Was a Worker,” “Now Praise We Great and Famous Men.”

BENEDICTION: “Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory, now and forever.” Amen

RESPONSE: “Keep Me, Lord” (j)—to be used as a closing prayer-response throughout the month.

April 12

THEME: Facing Facts

PRELUDE: “Religioso” by Chopin (m)

CALL TO WORSHIP: (by a junior)

King Solomon was not the only wise man

back in Old Testament days. He and some other men of his time said many things worth remembering. Hear their words: “The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction. . . . For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.” (Proverbs 1:7, Ecclesiastes 1:18) The men who invented the radio and the aeroplane did much that was good; but in these days the radio brings us bad news very quickly, and the aeroplane has meant untold suffering for many people all over the world. There seems to be one great fact we need to face: that things we make are good or bad according to whether we use them the way God meant us to do. The wisest people in all the world judge everything by that test.

HYMN: “The Wise May Bring Their Learning” (j)

THE SERVICE OF OFFERING:

Opening Statement (by a junior)—We have just sung about the best kind of giving. But one of the facts we need to face just now is that all over the world there is suffering—hunger, pain, fear. Our gifts of money help to make that suffering less in many ways. So let us give those gifts cheerfully and gladly, thinking about some of the special places where they will go. (If possible, name some of them briefly.)

Reception of the Offering

Prayer—Our Father, when we are safe and comfortable, help us to remember that many children in the world have never known what safety or comfort can be. May we be ready to share what we have with them, whenever it is wise or right. Help everyone in the world who needs it to feel our love for them, and your love for them, our Father. In Jesus' name we ask it. Amen

Response—"Bless Thou the Gifts" (s, h, j)

A MESSAGE: At this point there are some alternatives which may provide a task for the worship committee.

1. Tell briefly the story of some great person who has seen a need, an ugly, desperate need, and done something about it. Examples are to be found in Jane Addams, Florence Nightingale, Toyohito Kagawa.

2. Recall from lessons of the past months people who illustrate the point of facing facts, no matter how dark, and trying to change them. Tell of them again, briefly.

3. With your committee list some things in our world which are hard and bitter facts, which we all hope to see changed. Name them, with some such introduction as: "People have been saying there is nothing much left for the boys and girls of the future to do. Inventors have done so much, explorers traveled so far, there does not seem to be a need for further adventure. But that is not true. There are many things we need to know and do and change. Here are some of them."

PRAYER: Our Father, make us strong and brave and wise enough to do some of these and many other things that need to be done to make thy kingdom come on earth as it is in heaven. Hear us as we pray together the words Jesus taught us, and help us to mean every one of them. Our Father . . . (the Lord's Prayer in concert).

RESPONSE: "Keep Me, Lord" (j)

April 19

THEME: *The Blessed Meek*

PRELUDE: "The Blessed Spirits" by Gluck (m)

CALL TO WORSHIP: (by a junior)

Sometimes we are very sure we know everything and can do anything. Then we get into trouble, and need help from our fathers and mothers, or teachers, or friends. It is right to be willing to try, and to have faith in ourselves, but we should also know when we need help or advice and be willing to admit our mistakes and failures and start over. The Bible has some things to say about that, too. "Pride goeth before destruction, and a haughty spirit before a fall." (Read also I Corinthians 10:12; Romans 12:3.)

HYMN: "I Would Be True" (j)

A STORY:

THE MAN WHO WANTED TO DO IT ALL
(A Bible paraphrase)

Now it came to pass, that as the slavery of

the children of Israel in the land of Egypt grew more bitter, they could not endure it longer. And God sent Moses back to deliver his people Israel. And after many days Moses led them forth from Egypt in great number, with all their goods, and took them safely beyond the Red Sea, and the armies of Pharaoh. And they wandered for many years in the wilderness, until they were once more ready to enter the land of Canaan.

And as they were in the wilderness, the people of Israel did murmur against Moses when they knew hunger and thirst, and called upon him to tell them the law of God, or settle disputes which arose between them. And the people of Israel were of great numbers, and the burden of their desires was heavy upon Moses.

Then came Jethro, the father-in-law of Moses, unto the camp in the wilderness. And it came to pass on the next day that Moses sat to judge the people, and they passed before him from morning until evening. And Jethro said unto Moses, What is this that thou doest? Why dost thou sit alone while all these people come unto thee?

And Moses answered, Because they come unto me to inquire of God. And when they have a matter in dispute, I judge between one and another.

Then said Jethro, The Thing thou doest is not good. Thou wilt surely wear away, for this thing is too heavy for thee, and thou cannot perform it by thyself alone. It is right that thou shalt teach thy people the ways of God, wherein they must walk, and the work that they must do. But thou shalt choose from them able men, such as fear God, men of truth, without greed. These shall be the rulers of thousands, and hundreds and tens. Let them judge the people in all small things, and only the great ones shall they bring to thee. So shall the burden be easier, for they shall bear it with thee.

And Moses hearkened unto his father-in-law, Jethro, and did all that he said, and was able to endure, while his people went to their places in peace. (Pause)

Sometimes we forget that we need God's help. We must share our burdens not only with each other, but with him. There is a very great verse in the Bible which reminds us of that.

SCRIPTURE: (by a junior) Micah 6:8

HYMN: "O God Our Help in Ages Past" or any other hymn chosen to express dependence upon God, or humility before him.

THE SERVICE OF OFFERING:

Opening Statement—Sometimes the hardest thing to give up is our pride: to acknowledge that we have failed or made a mistake. It is much easier to give money, as we will do now. So, as our gifts of money are received, let us think quietly of some of our needs and our mistakes and tell God about them.

Reception of the Offering

Prayer—Our Father, help us to see how much we need each other and thee. May we be able to see our mistakes, and willing to face them, and start over. Be with us and help us as thou seest our need, for Jesus' sake. Amen

Response—"I Would Be True" (second verse, sung as a prayer)

April 26

THEME: *Of Good Repute*

PRELUDE: Any quiet music, but end with playing softly, "O Thou Who Hearest" (h, j) and, if possible, having the words sung by a solo voice.

CALL TO WORSHIP: (by a junior)

Long years ago, before they knew much about how our bodies work, men believed that the heart was the center of both feeling and thinking. They did not know about the brain at all. And so when they said, As a man thinketh in his heart, so is he, they meant that a man's heart controlled his whole life. They believed, as we do today, that everything we do begins with a thought or desire. So it is important to keep our thoughts right. Paul said that in a letter to some people in a church long ago. (Quote Philippians 4:8)

HYMN: "Dare to be Brave, Dare to Be True" (j)

A STORY: Told by several incidents, with the juniors using their Bibles.

We are to go on a treasure hunt—for some important words. The first will be found in Genesis 1:1, telling us of the first worker and the first work. (Read the verse in concert.)

The next treasure-words are in Genesis 1:26, in which we find that God needed help, and wanted some co-workers. (Read through the word "dominion.")

Near the end of the Old Testament we find a verse that tells us the kind of workers God wanted. (Read Micah 6:8)

And then far over in the New Testament, the disciples tell us what Jesus taught them about their Father-God and their brother-man, and how they should feel about each other and act toward each other. (Find and read in concert, I John 3:2, and 4:19-21.)

Please close your Bibles. Do you remember how Jethro told Moses to get help in his work? He also told him what kind of men would make good helpers. These are the words: "able men, such as fear God; men of truth, hating covetousness." (Exodus 18:21.) Many years later, when the disciples were helping start the first churches, they, like Moses, found they needed help. And they asked for "men of honest report, full of the holy spirit and of wisdom." (Acts 6:3.) And later, when Paul was writing a letter of advice to a young lad he said, "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

So all through these old stories we find that God wants co-workers but only of the highest quality. Are we willing to do and be the things that will make us worthy to work with him?

HYMN: "God, Who Touched Earth With Beauty"

This is found in the *Church School Hymnal for Youth* (Westminster Press) and other standard hymnals. If it is not familiar to the group, read it as a poem, or have it sung as a solo.

THE SERVICE OF OFFERING:

Opening Statement—(by a junior). Nothing is more difficult to give up than wrong-doing which has become a habit. It is ever so much easier to start doing things the right way. As we bring our offerings, let us think of those things in our lives which might prevent our being chosen as co-workers with God in the great things of the world, and how we can change them for the better.

Reception of the Offering

Prayer—Our Father, with these gifts accept our desire and our promise to try to be ready when some great work needs to be done. Help us to be the kind of people who will be chosen to do them, as Jesus was. Amen

Response: "Keep Me, Lord" (j)

Intermediate Department

By Mae Sigler*

THEME FOR APRIL: *What Does Jesus Expect of His Friends?*

Aim: To help intermediates understand that their friendship with Jesus must be a companionship which shares. There can be no real friendship if one person does all the giving and the other all the taking. When Jesus was on earth he expected his friends to share his purposes, love and obey God, love and serve their fellow men, and share his friendship with others. He expects the same sharing from his friends today.

Preparation: All the worship centers this month are to be assembled from the resources of your own community. A worship center committee should begin early to find the needed articles.

All the hymns mentioned are found in *The New Hymnal for American Youth*.

As a counsellor with intermediates do you act as if Jesus were your friend? Do you give inspiration? Do you try to know Jesus and his message? "Religion is more caught than taught."

Motion Pictures

FIRST SUNDAY: *The Living Christ*, 1 reel, 15 min., 16 mm. Silent. Rental price (during Holy Week) \$3.40. The story of the Resurrection and the days following.

SECOND SUNDAY: *As We Forgive*, 1 reel, 15 min. Silent. Rental \$1.50. How one intermediate boy learned to obey God's command, "Love thy neighbor."

THIRD SUNDAY: A denominational missionary film, or *Song After Sorrow*, 2 reels, 25 min., 16 mm. Silent. Rental \$3.00. How the Christian Church shows its love for people by serving African lepers.

FOURTH SUNDAY: *The Way of Salvation*, 2 reels, 25 min., 16 mm. Sound. Rental \$6.00. The experiences of St. Paul and Silas in telling others about Jesus on their journey to Philippi.

Above films are available from the Harmon Foundation, 140 Nassau St., New York, N.Y., and from Ideal Pictures Corporation, 28 E. 8th St., Chicago, Illinois.

April 5—Easter

THEME: *Jesus Expects His Friends to Be Glad of Heart*

WORSHIP CENTER:

Some symbol of new life, an Easter lily, a beautiful plant, or some early spring flowers. Two white or pastel candles may complete the center. Be sure the center is beautiful and simple. This is possible no matter how unassuming your room for worship is. If you do not have a hanging back of your altar or worship table, have you investigated making a spatter work hanging? A hanging with a simple design in green would be lovely for Easter.

PRELUDE: "Jesu, Joy of Man's Desiring" by Bach

CALL TO WORSHIP: (Spoken joyfully) "O come, let us rejoice and sing! Christ, the Lord, is risen today. Jesus, our friend, lives forever."

* Superintendent, Intermediate Department, Trinity Methodist Church, Lincoln, Nebraska.

HYMN: Stanza one of "Christ the Lord Is Risen Today." (Sing antiphonally. Perhaps a girls' quartette or sextette could sing the first phrase and the entire group respond with the "Alleluia," etc.)

SCRIPTURE: John 20: 1-18. Read responsively or by a verse choir.

HYMN: "Christ the Lord Is Risen Today," Stanza two, sung antiphonally.

CANDLE LIGHTING CEREMONY:

Two intermediates dressed in white light the candles. As they light the candles the leader may say, (1) We light this candle to signify the great light that dawned in the hearts of Jesus' disciples when they realized that he was not dead, but alive. (2) We light this candle to signify the great light that has shone in the hearts of people everywhere who have heard of Jesus and who believe that death cannot end a great life.

POEM: (Be sure this is well done, perhaps by an adult.)

THE GREAT LIGHT

Brighter than any flaming neon sign
Or beam shot far against a blackened sky,
Brighter than any lighthouse tower a-shine
Is the luminous meaning couched within
the cry:
"The Christ is risen!" Had this gladdened
shout
Been left unuttered, had the Christ lain
dead,
The lamp of hope would long since have
blown out;
There would be nothing to be said or done;
Stark apathy would hold us, fear would
reign.

But oh, the Christ is risen! Let us rise
And follow Him down every street and lane,
To serve as He serves under troubled skies,
Until a hurt world knows the joy unpriced
Of following as one the Risen Christ!

GRACE NOLL CROWELL¹

HYMN: "Christ the Lord Is Risen Today," Stanza 3, sung antiphonally.

MEDITATION:

"EASTER JOY"

On Easter Jesus expects his friends to be glad of heart. It is a day of rejoicing, a day of triumph. Through the resurrection of Jesus God has shown us that nothing can put an end to a fine life, not even death. Perhaps we shall never know all the meanings of Easter in this life, but as we grow up and know more about life, we will see new meanings in Easter.

If you have followed your friend Jesus through the events of passion week by reading the Bible and worshipping in God's church you know the darkness of Good Friday and the crucifixion. That darkness makes Easter all the more joyous.

Have you ever been ill in the winter and shut in the house? You know then how glorious spring is. Has someone in your home been ill, so ill that you thought he would never get well? You know the joy of the day when the doctor said he was out of danger. Have you felt that you have lost a friend through some misunderstanding and then suddenly realized that your friend still cared for you? This is only a little of what Easter means. Be joyous! Be glad of heart! Our friend, Jesus, has risen from the dead! And because Jesus arose from the dead, we too shall live!

HYMN: "Christ the Lord Is Risen Today," Stanza 4, sung antiphonally.

¹ Used by permission of the Christian Advocate.

PRAYER:

Dear Lord, our heavenly Father, we thank thee for the triumph of Jesus over the cross and death. Many of our homes are sad because loved ones are far away. Many hearts are breaking because a friend has died. Some people feel that death is the end. Jesus has shown us that is not true. Help us, O God, to tell others of the risen Christ. Help us to live and grow so that we may be worthy of everlasting life. Help us to radiate the joyful spirit and the glad heart. Amen.

BENEDICTION: And now may the spirit of the risen Christ be with us all. Amen.

April 12

THEME: *Jesus Expects His Friends to Love and Obey God*

WORSHIP CENTER:

An open Bible and two candles. The Bible should be open to John 15:10-14. A sprig of apple or plum blossoms laid vertically in the center of the Bible, as if to mark the place, would enhance the beauty of the center.

PRELUDE: "Simple Confession" by Thome

CALL TO WORSHIP: Come let us consider how we may become true friends of Jesus who gave his life for us.

HYMN: "Worship the Lord in the Beauty of Holiness"

INTRODUCTION OF THEME: Friendship is a vital, living companionship. If you have a friend he helps you and you help him. So it is with Jesus. Jesus helps us and he expects us to help him. How can we know what Jesus expects of his friends? The Gospel of St. John has part of the answer to that question.

SCRIPTURE: John 15: 10, 12, 13, 14. (Read from the Bible on the altar.)

"IF YE LOVE ME"

The glow of the burning wood in the fireplace was reflected in the face of Betty Johnson who lay on the floor, head propped in her hands.

Betty's mother was upstairs where Elaine, the baby, was already fast asleep and seven year old Jim and his mother were reveling in the luxury of the bedtime story hour. Father Johnson sat in his easy chair reading the evening paper. How glad Betty was that he was home. Louise's Dad was in the army, Priscilla's was away working on defense work. Suddenly Betty jumped up and ran to sit on the arm of her father's chair. She threw her arms around him and squeezed hard. "Gee, Dad, I love you."

Dad hugged back and they both sat gazing into the fire.

Then Father asked a fatal question. "How did you and Jim make out today?" Jim was her brother, seven years old, and, more often than not, a nuisance. He was especially in the way now because one of his friends had moved away and the other was ill. Betty had to admit that today hadn't gone so well. She had been hostess to her club meeting after school. They just couldn't stand to have Jim around and there had been bitter words.

"But, daughter, you are older and Jim is your brother. Mother has Elaine to take care of. Couldn't you have thought of something for Jim to do that would have been interesting and helpful for him? You know if you really love me you will obey me and try to love Jim. He's my son just as much as you're my daughter."

"O, I do love him, Dad."

"Then you must treat him as if you did."

Mother came in and the talk turned to the wieners roast to which Betty was invited. Mr. Jones, Mary's father, was taking them to a beautiful wooded spot about ten miles from town. The spring had been late and this was the first picnic of the season—if it stopped raining. Tonight was Monday. The picnic was Saturday.

On Wednesday evening Mother put Elaine to bed and she and Dad went to their class supper at the church. Jim and Betty ate together and sang silly songs as they washed the dishes. Then at seven they quarrelled over which radio program to listen to. The fuss ended with Jim kicking Betty's shins, and neither one hearing their radio program. Jim went off to bed crying.

The next morning Jim blurted out the whole story at the breakfast table. No one said a word. Dad only looked sad. The air was pretty stifling and Betty left her breakfast unfinished to rush off sulkily to school.

But the busy-ness of the day overshadowed the quarrel and the sun came out from behind his April blanket of clouds. The girls were delighted. Maybe Saturday would be a good day too.

Then after supper the phone rang. It was Mary. Her father had ruined a tire on his car and he couldn't get another one before Saturday. Her mother had a bad cold. The picnic was off unless Betty's father and mother could go.

Betty approached her Dad. Could he and mother go and take them? "Please!" Dad said he and mother would talk it over and let her know in the morning. They had planned to go on a picnic with some friends who had a son Jim's age.

In the morning Dad called Betty aside and told her they would take the gang if Jim and his new found friend, Jack, could go too. The neighbor would be glad to care for Elaine. Betty began to storm.

"All right," said Dad, "take it or leave it. That is the best we can do. But maybe this will help you decide." He handed her a book. "I have marked the place you may read. But I don't want you to decide to take Jim and Jack along unless you treat them nicely."

Rebellion ruled Betty's heart that day. When the girls asked her whether her father and mother could take them she said she didn't know. Why did she always have to be bothered with a little brother? The other girls left their brothers at home.

But there was no one else to take them. Finally, after school, Betty went to her room with Dad's book. She spent the first fifteen minutes crying, but finally through her tears she began to read. (Read John 15:12 and 14, from the Bible.) Did Dad mean that if she really loved him she must love Jim? Did Jesus mean that if she loved and obeyed God, she must love those around her? If she persisted in quarreling with Jim would she be disobeying God as well as her own father? It looked that way. Betty was in her room an hour. Mother called her to set the table.

That night as they all sat down to supper, after Jim had been sent back twice to wash his hands, Betty said, "Jim, how would you and Jack like to go along on our wieners roast tomorrow? We'd like for you to help us find some new wild flowers, and Jim, if I do say it myself, you can roast wieners superbly."

Dad's glance at Betty embraced her more warmly than any fireside hug.

PRAYER: Help us, O God, to obey thy command, "Thou shalt love the Lord, thy God, with all thy heart, and soul, and mind; and thy neighbor as thyself."

BENEDICTION HYMN: "The Lord Bless You and Keep You."

April 19

THEME: *Jesus Expects His Friends to Love People*

WORSHIP CENTER: A cross and two candles. This may be a rustic cross with green vines entwined around it. Be sure to make good use of all the resources that nature puts at your disposal.

PRELUDE: "Pilgrim's Chorus" by Wagner
CALL TO WORSHIP: O come, let us consider how we may fulfill our part in a growing friendship with Jesus.

HYMN: "Love Thyself Last"

LEADER: We say that we are friends of Jesus. There is a price we must pay for such a friendship. Jesus expects us to obey God's commands and he expects us to love people. That is easy to say and difficult to do. But Jesus gave us an example of his love for people in his death on the cross. Our worship center reminds us of Jesus' love of people.

CANDLE-LIGHTING CEREMONY: Two intermediates light the candles. As they light the candles the leader may say, (1) We light this candle to signify Jesus' love of God; (2) We light this candle to signify Jesus' love of man.

LITANY: "A Prayer"

For the beauty of the earth; green grass,
budding trees, blue sky,
We thank thee, O Father.

For the life-giving rain and warming sun,
We thank thee, O Father.

For every person in the world in whom the
spark of love still glows,
We thank thee, O Father.

For thyself, O God, revealed through Jesus,
We thank thee, O Father.

For all the people in the world whom we
can help,
We thank thee, O Father.

To love and serve all men, friend and foe,
Help us, O Father.

OFFERING: For others.

MEDITATION:

FRIENDSHIP WITH JESUS

When we say that Jesus expects his friends to love and obey God, and when we say that Jesus expects his friends to love people, we are often saying the same thing. For God, the creator of all men, commands that we love people. All of us have memorized the ten commandments. Let us repeat them together.

TEN COMMANDMENTS: (Unison)

How many of these commandments tell us how God expects us to treat the people around us? (Mention again the commandments that deal with relationships with people.)

So Jesus told his friends that they must love and help people and in his daily living he set the example. Remember how the rich young ruler came and asked Jesus what he should do to inherit eternal life? (Luke 18:18-20 read or told by an intermediate.)

Jesus told the rich young ruler that he must love people more than he loved his money. The rich young ruler went away sorrowful. He could not love people more than money.

The Pharisees, leaders in the church of Jesus' day, tried to say that the rules of the church about the Sabbath were more important than the hunger of people. (Mark 2:23-28 read or told by an intermediate.)

To emphasize further that love of people and service to them was the very foundation

of the kingdom of God, Jesus says that membership in that kingdom depends upon what we do for the people who need our help.

VERSE CHOIR: Matthew 25:31-40. Let the choir help arrange these verses for speaking, unison, dark, light and medium voices.

HYMN: "Where Cross the Crowded Ways of Life"

BENEDICTION: May the love of God and his people abide in our hearts now and forever more.

April 26

THEME: *Jesus Expects His Friends to Tell Others About Him*

WORSHIP CENTER: Have the altar bare at the beginning of the service. During the "Building of the Worship Center" you will need a large bouquet of spring blossoms, or some beautiful offering of nature.

PRELUDE: "Consolation" by Liszt

CALL TO WORSHIP: Come let us worship God. Let us rejoice in the life of our friend, Jesus Christ. Help us to show others the joy of knowing Jesus.

HYMN: "Lord, Speak to Me That I May Speak," stanza one.

BUILDING THE WORSHIP CENTER:

While the organist plays "Fairest Lord Jesus," an intermediate brings forward a basket or bowl of spring blossoms. As it is placed on the altar the leader may say, "We bring to the altar of God a little of the beauty he has created. As the beauty of nature means more as we share it with others, so the friendship of Jesus grows stronger as we share it with all our friends."

SCRIPTURE: John 1:40-42

LEADER: When Andrew met Jesus and heard his great message he hastened to tell his brother. If we are friends of Jesus we will be eager to introduce him to our other friends. We today know Jesus because someone who was his friend introduced us to him.

A FRIEND IN NEED

"Mary and Beth, stop talking and go to sleep. It's nearly midnight!" Mother's voice called out from the next room. But the talking did not stop immediately. How could two bosom pals stop talking, just like that, when they had been on a hayrack ride with the gang on a moonlight night?

A jump and the girls were in bed. The chattering continued as they discussed friends, school, home rooms and teachers. Mary liked Miss Haines best. She wore such pretty clothes and was so understanding. Beth liked Miss Smith because she really knew her science. She couldn't afford pretty clothes because her father was ill. Jim in the orchestra was fun but Jack was queer. Glee club was fun. But English, especially the grammar part, was terrible. Mary and Beth agreed on that subject. Mary made 60 and Beth 65 in the last test. Jane and Susie were the ones who made 90 and 92.

"Next time I'm going to copy from Jane," exploded Beth. "She sits right in front of me. I know Jim copied from her last time. Miss Scott never notices."

"I could have copied from Susie this time, but I didn't," Mary offered timidly. "Mother says it is just as wrong to copy at school as it is to steal money from our neighbors."

"But tests answers aren't like money. One has to work hard to make money," countered Beth.

"Well I know Jane stayed home and studied when she wanted to go on a hike, so I guess the answers did cost her something."

"I suppose you are right. But I don't see how you keep from copying when Susie's paper is just in front of you."

"O, I just don't because it's wrong," answered Mary.

There was a pause. Mary should have filled it with the real answer to Beth's question. It was because she was a friend of Jesus who when he had had a tough problem in living to handle, went alone and prayed to God. She always prayed when she was tempted; just a little prayer, but it helped her do the right thing. She really should tell Beth about Jesus.

"Mary and Beth, you must stop talking," came mother's voice.

Mary decided to tell Beth about Jesus in the morning.

In the morning the girls slept late. Then Beth's mother called her to come home and mind the baby while she went to the market. Mary's chance to tell Beth about Jesus was gone.

On the next test day Mary looked up from her paper to see Beth looking over Jane's shoulder. If she had told Beth about Jesus perhaps Beth could have conquered herself. How easy it would have been that night. Now it would be more difficult, but she would tell Beth. And Mary prayed a wee prayer for strength.

PRAYER: Dear Lord, help us to introduce Jesus to our friends. Help us to be true to Jesus, our finest friend. Amen.

HYMN: "Lord Speak to Me That I May Speak" Stanzas 2, 3, 4.

BENEDICTION: May we live up to Jesus' expectation of his friends from this day forth and forever more.

the Educational Film Institute, New York University, Washington Square, New York, New York.

April 5—Easter

THEME: *The Fountain of New Beginnings*

(This service should preferably be held out-of-doors at sunrise. If it is possible the group should be seated on a high hill facing the dawn. If the weather is unfavorable the service can be quickly adapted to the church auditorium. In this case the pointed crosses may be given bases and covered with flowers so they can be placed on the altar.)

HYMN: (*With trumpet introduction from a distance*) "God of Our Fathers, Whose Almighty Hand"

CALL TO WORSHIP: Mark 16:1-7

HYMN: (*Light girl's voices*) "Christ the Lord Is Risen Today" (First two verses)

NARRATOR:

NEW BEGINNINGS

Easter is the season of spring, the birth season, the season of new beginnings. The sap stirs, the fern leaves unfold, and soft bud tips give promise of new blossom. And so it is fitting that we should rise to greet the dawn, the symbol that life has no end, but only larger horizons, further ranges, new beginnings.

Up here with the easy wind sweeping against the clouds, with the grass still wet with dew, and with the clear, clean sun rising in the sky, one suddenly knows how fresh and sparkling the whole earth can be. God is with us up here in the dawn. You can feel him near you—his Presence in the radiance of the early morning sunlight. It is almost as if with every sunrise God reassures us of new life, of a chance for a fresh start, of his words, "Behold, I make all things new!"

HYMN: "Christ the Lord Is Risen Today" (Last two verses)

NARRATOR:

All the world is waiting for the sunrise—for youth with its vision, its energy, its imagination; for a new generation of men and women clean, and fine and strong; for a great marching, moving band of leaders whose minds are keen, whose hearts are brave, whose spirits are free. The world accepts and makes room for the lazy and the commonplace—for just another person. It shrugs its shoulders. It hadn't dared to

hope for anything better. But O, it cheers and cheers the boy or girl, the man or woman who dares to be different. It gives him friends and encouragement and all the materials needed.

All the world is waiting for the sunrise, and yet I cannot help but think this morning how rarely we get up in time to see it. And so it is in life—all the world is waiting for the sunrise, but so few of us start soon enough to see it. The dawn is there but we are still asleep. We are wrapped in the deadening blankets of selfishness or laziness or ignorance. We don't have the nerve, the enthusiasm, the ability to win a deep purpose for living.

The dawn is in those who, from the time they are very young, make creative and wise use of every minute of every day. The dawn is in those who acknowledge their inability, but are eager and utterly willing to learn. It is in those who seek every new opportunity and who tackle each task with the thought, "I will complete this to the best of my ability." The dawn is in those men and women who have found a deep and fundamental reason for living and for whom all recreation has become secondary in the light of the drive of those dreams.

The blessing of the dawn is that it occurs once every twenty-four hours. Once every twenty-four hours you have a new chance and a fresh opportunity. Once every twenty-four hours the grayness and mist fade into soft tea rose and bright sun-gold and you can rise refreshed, forgetting yesterday, letting tomorrow take care of itself, and living this day as you have always planned someday to live one.

Think! This is your day. Live it without fear. God gave the sunrise and the sunset, the great gray rocks, the fog in the valley, the brilliant scarlet of the wild geranium to all alike and every man has part ownership. You are free to think, to dream, to plan; to live your life as you see fit. Make it count!

SONG: "Morning" by Olie Speaks (sung as soprano solo)

(As the song is sung a group of young people in cross formation move slowly up the hill toward the group. Seven girls in long pastel robes form the main bar of the cross, and five boys in dark blue suits, the cross bar. Each of them carries a small rustic wooden cross whittled to form a sharp point at the base. As they reach the group they form a semicircle and make room for one girl dressed all in white to come forward. She lifts her arms, palms upward to the sky, and gives a brief salutation.)

SPIRIT OF THE DAWN:

I bring you the gifts of the dawn. I bring you the chance to begin life anew, the chance to fulfill your destiny, to live this day as Christ lived each of his; to develop mentally, physically, spiritually and socially more fully than you believed you could. This is your day; God has given it to you! Such is the salutation of the dawn.

(All of them kneel together and drive their crosses in a semicircle into the ground. Then each stands behind the cross he has carried while the Spirit of the Dawn prays.)

PRAYER:

Oh haunting spirit of all loveliness, all truth and beauty, we have not the radiant vision of the risen Christ to carry in our hearts as had Mary of Magdalene in the garden of the tomb. We have only a great faith as we remember thy words, "Blessed are they that have not seen, yet have believed." This is a triumphant and victorious

Senior and Young People's Departments

By Staff of First Community Church, Columbus, Ohio*

THEME FOR APRIL: *Fountains of Eternal Hope*

The Suggested Plan

April is the month of spring, the time for rededicating our lives to God, beginning again to serve others. It is to be hoped that these services, Four Fountains of Eternal Hope, will reawaken young people to the message of Easter.

All of these services have been used by another group. The Easter sunrise service was used both in the church auditorium one year and out-of-doors on a hill, another. All worship should be adapted to fit the specific needs of your group.

Motion Pictures

FIRST SUNDAY: *The Living Christ*. See description above in programs for Intermediate Department. Or, *The First Easter*, 3 reels, 35 min., 16 mm. Sound. (During Holy Week rental price) \$13.50. The story of the Resurrection, the experiences of the two Marys and the disciples in the days following, and the eternal hope it brought to them. Available from the Harmon Foundation, 140 Nassau St., New York, New York, or from Ideal Pictures Corporation, 28 East 8th St., Chicago, Illinois.

SECOND SUNDAY: *The Story of Louis Pasteur*, (Anthrax episode), 2 reels, 17 min., 16 mm. Sound. Rental \$3.50. In spite of all manner of unwarranted criticism Pasteur selflessly gave his time to save the sheep of the farmers from a deadly disease.

FOURTH SUNDAY: *White Angel*, 2 reels, 17 min., 16 mm. Sound. Rental \$3.50. How the high and selfish ambitions of Florence Nightingale resulted in the establishment of an efficient nursing service for the army.

The Story of Louis Pasteur and White Angel are part of the Human Relations Series and excerpts from theatrical films. They are available from the College Film Center, 59 E. Van Buren St., Chicago, Illinois, or from

* Roy A. Burkhardt, pastor.



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season, but through the glory of it all there looms the shadow of the cross. So it must be with every real and personal triumph in any life. The shadow of the cross must fall to make the victory complete.

Guide us into a deeper spiritual knowledge that we may stir and waken even as the buds and leaves are stirring, and thrill anew with each glad dawn. In Jesus' name we pray, Amen.

HYMN: (Sung as a round. The group all rise and stand in the face of the dawn.)
"Hallelu-Hallelu-Hallelu-Hallelujah! Praise ye the Lord!"

April 12

THEME: *The Fountain of Selfless Giving*

CALL TO WORSHIP: (Read Mark 15: 42-46.)

Think of being able to do, at last, something for one who had all his life given constantly to others! Joseph was privileged to give, as a last shelter for Jesus, the tomb in his garden.

SONG: "Give Me a Dream and a Day"

NARRATOR:

All of Jesus' life had been paid out bit by bit for his people; every day had been lived to preach and heal and minister. Every hour of his short life meant a gift, many gifts to other persons. And then when the final decision came; when he was deserted by the adoring masses, denied by those closest to him, mocked and scourged by the soldiers and chief priests, he quietly faced the cross and gave the most magnificent gift the world has ever known.

The thing that amazes one is that Jesus' life became increasingly absorbed and given over to the thing in which he believed. He hardly finished one task before he began another. He seemed to feel that he was repaid so many times over that he was consistently in life's debt. To see wondrous relief flood the face of a suffering woman brought such a happiness to his soul that he could not rest until he was sharing again. I think he felt that he was so enriched by the love of thousands of people, by the enduring devotion and complete faith of a few, and by the miracle of the power and ability he possessed, that if they asked his life, then should he give it!

Let us follow him through those last dark days.

(The five voices should come from the

¹ See program for January 4, in December Journal, page 26.

back of the room. Use men whose voices are dramatic, rich and deep-toned.)

FIRST VOICE:

We see him in the garden of Gethsemane when that agonizing midnight vigil with his heavenly Father is broken by the tumult of the soldiers approaching. In the ensuing confusion, Peter strikes off the ear of Malchus, the High Priest's servant. Without bitterness, with no sign of resentment, Jesus pauses to heal the wounded ear, and turns to Peter. "Put up thy sword in its place; for they that take the sword shall perish by it."

SECOND VOICE:

And again when he stumbled and would have fallen beneath the cross, Simon the Cyrenian stepped forward and lifted the bar across his own great back, and Jesus turned to thank him with his gentle, suffering eyes.

THIRD VOICE:

Even when they bound his arms and legs and nailed his hands to the wood, even when his face was drawn with pain, his thoughts were only for others. To Dysmas, the thief who hung to right and cried out, "Do not forget me when you come into your Kingdom," he answered, "This very day we shall be together in paradise."

FOURTH VOICE:

And when his mother came and flung herself at the foot of the cross, he opened his eyes and called to John, "You will care for her?"

FIFTH VOICE:

And looking down into the distorted and angry, mocking faces of the people surging up the hill, with pity and with sorrow he could cry out: "Father, forgive, they know not what they do!"

LITANY: "Let Us Be Grateful"

Many of us are consistently on the receiving end of life. We accept carelessly the last glorious streak of a flaming sunset, the silver prophecy of a lake at dawn, the shimmering splendor of the late afternoon sun shining on the leaves. We forget that birth is a miracle, that death is a miracle, and the growth of the soul between and beyond is a miracle.

Lord, forgive; we are ever in thy debt.

We can watch the magnolia tips bud and spread and deepen in color and forget that God is there. We can watch the seasons roll—the summer ripe and green, the autumn

with its tawny slopes and early frosts, the winter, padding softly through town and country, and the spring, the season of birth and renewal—and not recognize the pattern and the purpose working there.

Lord, forgive; we are ever in thy debt.

We can accept our food, our clothing, the cars we ride in, the shoes we wear, the furniture we place in our homes, and never once see aching backs and burning eyes and busy hands, carving and shaping and measuring.

Lord, forgive; we are ever in thy debt.

At the gallery we see paintings. How many see the easel with the rough charcoal sketch, or the loaded brushes and the patient, skilled fingers? A book is entertainment, not hours of research and imaginative concentration. A sonata is emotional pleasure, not exercise at a piano or rigid technique rehearsal.

Lord, forgive; we are ever in thy debt.

HYMN: "Lord I Want to be a Christian"

PRAYER: (Four young people might give sentence prayers.)

April 19

THEME: *The Fountain of Inner Sight*

(If the picture "The Blind Girl" by Millais may be obtained it would be effective to place it above the altar, illumined softly with candlelight. A few candles placed elsewhere about the room will cast enough light for the short dramatization.)

CALL TO WORSHIP: (Read John 20:24-29.)

HYMN: "Open My Eyes That I May See"

DRAMATIZATION:

NEW SIGHT

(A young girl, JANET, leads her older brother JIM out before the altar. His eyes are bandaged. As the narrator begins the boy and girl pantomime the action, using simple, illustrative objects as the story unfolds.)

NARRATOR:

Once upon a time there was a young boy who suddenly became blind. For months he lay in a hospital room and would talk to no one. Finally they took him home and for days he only lay in his bed or sat at the window. His friends ceased asking for him and more and more he came to be a lonely and miserable person.

And then his younger sister began to bring him little gifts. In the spring she brought the first bunch of leaves she could find, and encouraged him to touch them. She described the beauty of the woods and trees to him. The two had never been very close before. She had seemed more like a nuisance than a companion to him. Now she began to bring books from the library that she thought he might enjoy. Often she would read to him. One day she came home with a book in Braille and bit by bit they learned it together. They had an old victrola and she saved up money to buy records. Together they collected whole symphonies.

Gradually his old friends began to come around again. (Tom and Jack enter; they bring objects that Jim touches) Encouraged by his new interest in things they brought him objects to touch and asked him what he saw, and how they felt to him.

One day Jim called his sister to him.

JIM: Janet, I can see! I can see!

JANET: What do you mean, Jim?

² In Church School Hymnal for Youth, Westminster Press, and other hymnals.

JIM: I can see as I've never been able to see before. I can see you as you really are, generous and thoughtful and kind, ready to do anything that will make it easier for me! I can see the things you describe to me, the trees and hills with the sun shining on them. And I can hear as I've never been able to hear before; water running, and the sound of crickets in the evening and a dog barking far off in the distance.

Why, even my friends look different to me. Jack keeps bringing me things to keep me interested and Tom has ordered the *Reader's Digest* records so I can keep up with the news.

Janet, I wish I could tell people. Tell them that while they still have their eyes they should really see not just to look! Really *listen*, not just hear. Why, I think some people who still have their eyes are blinder than I.

(Janet leads him slowly through the exit)

LITANY: "Seeing"

What are we seeing in our world? Are there only trees and hills and a wide expanse of sky that when cloudy means rain, and when bright means sunshine?

God, give us the power to see beyond to the pattern and purpose in all our natural world.

What are we seeing as we look at persons? The color of their eyes, the regularity of their features, the clothes they wear, the cars they drive?

God, give us the power to see beyond to the heart of a human being; to see him, not as he is, but as all he can become.

What are we seeing in life? Are we judging success by material standards? Do we believe that he who has great possessions is truly a wealthy man?

God, give us the power to see that there is a wealth of the spirit that cannot be bought but can only be given; to know that the secret of great possession is to lose one's life in service to others.

HYMN: (All standing) "Praise God from Whom all Blessings Flow"

BENEDICTION: And now the God who gave us eyes to see all that is evident, all that can be touched or possessed; and He who gave us also an inner sight that we might know all that is intangible and unpossessed, be with you and me and we search for a way of life. Amen.

April 26

THEME: *The Fountain of High Ambition*

CALL TO WORSHIP: Matthew 28:18-20

SONG: "The Builder," by Charles Wakefield Cadman (bass solo)

PRAYER:

O God, we come to thee ashamed by our inability and cowardice. Give us the kind of courage that shall make us rise as men of God; give us the kind of power and radiance that will set us on the path drawing others as we go. Help us to live that others may be drawn to thee through our inspiration; thus may we carry your word as Jesus taught it. Amen.

HYMN: "That Cause Can Neither Be Lost Nor Stayed"³

DRAMATIZATION:

THE UPWARD PATH

(During the hymn a GIRL in a dark robe

³ In Supplement, *Church School Hymnal for Youth*, Westminster Press.

takes her place near the lighted candles. A Boy, also robed, is seated beside an open archway or doorway. As the girl begins telling the Legend, THREE OTHER BOYS, robed in black, come from the back of the room and question the one at the doorway.)

GIRL: I dreamed a dream and I saw three young men come up from the valley and mount toward a great gateway. They paused and spoke among themselves; they looked at the markings on the path and then they turned to find someone whom they could question. A man was sitting near the gateway and his name was Reason; and one said to him:

FIRST BOY: We have come from the valley of pleasure. We have been long in coming for there has been much to see. The valley is warm and the lights are friendly and there is much beauty below. The hills are low and gently sloping. One never climbs far to meet another and there is little loneliness. The sun shines, and there is rest and contentment.

One day we met a traveler, a blinded man who was stumbling down toward us. The tears were running from his vacant eyes, and as we passed him and questioned him, he only pointed upward and motioned toward the hills. When we looked up—for strangely we had never looked toward the hills before—we saw a light, a beautiful, golden light. And a voice seemed to say, "Come up higher, come up higher!" It faded quickly, but we have been following it since, catching only a glimpse of it now and then, and it has brought us here.

Can you tell us where the gateway leads?

REASON: Listen, and I will tell you what I know. He who goes through this gateway sets out to amount to something, and he must leave the valley of pleasure and laziness forever. Alone he must study; he must work at something in which he can believe. His friends may forsake him, but in the end he shall know success and greatness because he has tried to make his life count.

Mark you well; he who leaves this valley may never return. On these mountains few feet have passed; each man strikes out a path for himself. He goes at his own peril. Upon the road which you would travel there is no reward offered. The work is his reward.

SECOND YOUNG MAN: I think I will go back. The valley of laziness is warm and comfortable, I can always find pleasure there. Why should I go through that gateway when so much that is easy lies behind? Are the rest of you coming too? (He turns back.)

THIRD YOUNG MAN: I don't know what to do. If I go on it is going to be real hardship, and I may never really find success. But if I go back, there is pleasure, and the warmth is too deadening and sweet. I think I'll sit here a while and see where everybody else is going. (He sits down near the gateway.)

FIRST YOUNG MAN: Then we shall all say goodbye, for I am going on. This is what I have been seeking. This is the way I must follow, and I will! (He goes on through the gate.)

GIRL: And so the three companions separated. The one turned back, the one sat down to wait and see what others would do, and the third, without a question, went through the gateway. Which one are you?

HYMN: "When He Calls Me I Will Answer"

⁴ Adapted from "The Hunter" in *Dreams*, by Olive Schreiner.

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BENEDICTION:

Forward I go;
Break bonds that hold me so
Within the harbors of safety,
And face the unknown deep
And ride the billows high.
Thus I, myself shall know
The storm, the sea, the dark,
The light on yonder shore
The way uncharted,
The goal unstarred,
The mountains and God.

Current Feature Films ★★★★★

All through the Night (War.) Judith Anderson, Humphrey Bogart, Conrad Veidt, Kaaren Verne. *Melodrama* about small-time gamblers who are stirred to patriotic fervor and courageous action when they stumble onto plot of nazi spies. . . . Slipshod direction keeps this from being passable as melodrama, and sympathy for racketeers simply because they go all out for U.S. marks unwholesome trend. Considerable brutality. *Unpleasant.*

Babes on Broadway (MGM) Fay Bainter, Judy Garland, Ray McDonald, Mickey Rooney, Virginia Weidler. *Musical-comedy*. Trio of young hopefuls seek a chance in the theatre, forego it to produce a settlement benefit, find in the end that their sacrifice has paid. . . . Music and dancing portions are delightful, with story somewhat stilted and routine. Gay, youthful, spontaneous. For younger audiences, particularly, *excellent entertainment.* **M,Y,C**

Bahama Passage (Par.) Madeleine Carroll, Stirling Hayden, Flora Robson. *Romance* on a sun-baked isle, with the boy pursued relentlessly by the girl against a background of distressing family history and responsibilities. . . . A series of technicolored photographs. Story, carried out by dialogue rather than action, is sketchy. Considerable innuendo in dialogue. *Beautiful but phony.* **M**

Birth of the Blues (Par.) Bing Crosby, Brian Donlevy, Carolyn Lee, Mary Martin, "Rochester." *Comedy, with music*. Ups and downs of an impoverished, ambitious group of white musicians as they try to introduce Negro rhythms to their New Orleans audience. . . . Plot is slight, but performances are engaging; musical portions and turn-of-century settings interesting. *Entertaining.* **M,Y**

Bombay Clipper (Univ.) Wm. Gargan, Irene Hervey. *Melodrama*. Diamonds on way to cement Indian loyalty to crown encounter American correspondent, murder, a nazi submarine, etc. . . . Far-fetched, casual and not too smoothly constructed, this is too obvious and noisy to rate as more than a "B" class action film. *Run-of-the-mill.* **M,Y**

Cadet Girl (Fox) Carole Landis, Geo. Montgomery, John Shepperd. *Comedy*, with swing music against a story of how a West Point cadet overcomes lure of swing and marriage to keep true to army tradition. . . . A thin, artificial plot that fails to interest or convince. *Trivial but harmless.* **Y**

The Corsican Brothers (U.A.) Douglas Fairbanks, Akim Tamiroff, Ruth Warrick. *Adventure* film based on Dumas novel about strange relationship between twin brothers, and their revenge on family which had destroyed their own. . . . A "costume" piece, dashing at times, dragging at others. Pseudo-psychological implication of bond between the brothers needs evaluation. *Entertaining.* **M,Y**

Hay Foot (U.A.) Noah Beery, Jr., Jas. Gleason, Joe Sawyer, Wm. Tracy. *Farce*. Further adventures of the draftee whose precocious mind solves all military problems at once and keeps his superiors in a dither. . . . Series will probably wear thin if more issues are attempted, but to date it is the most intelligent of the horde of slapstick training farces. *Good fun.* **M,Y,C**

THESE estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

Henry Aldrich for President (Par.) Mary Anderson, Jimmy Lydon, June Preisser. *Comedy*. Popular hero of the "Aldrich Family" radio series in typical tribulations. . . . Rather self-conscious in acting and direction, and tending to run away with itself in impossible airplane sequence near end. For younger audiences, perhaps *fair entertainment.* **Y,C**

I Killed That Man (Rep.) Ricardo Cortez, Pat Gleason, Joan Woodbury. *Melodrama*. Spectators at an execution come one by one before camera as possible suspects in murder of a man about to be executed. . . . Swiftly paced, smoothly knit detective melodrama, with mystery handled in better-than-average fashion. **M,Y**

The Mad Doctor of Market Street (Univ.) Lionel Atwill, Una Merkel, Nat Pendleton. *Melodrama* about group of white people stranded on desert island with fanatic doctor experimenting to "control life." . . . Artificial, cheap, with melodramatic intent becoming simply *ridiculous.*

Mr. District Attorney in the Carter Case (Rep.) Jas. Ellison, Virginia Gilmore. *Melodrama*. The usual girl reporter bent on proving her fiancé wrong in a murder conviction. . . . A trite plot that should have been a burlesque of other similar themes, but fails to accomplish that or to convince as straight melodrama. *Trivial.*

Playmates (RKO) John Barrymore, Kay Kyser and band, May Robson. *Comedy*. Barrymore, burlesquing himself, consents to appear with Kyser in "Shakespeare festival" to recoup failing public interest. . . . Some of the final band portions are entertaining, but the burlesque is pathetic, the slapstick overdone. *Somehow regrettable.* **Y**

Rise and Shine (Fox) Walter Brennan, Linda Darnell, George Murphy, Jack Oakie. *Farce*. A dim-witted football hero is pushed to victory despite efforts of gambling ring to kidnap him and win on his defection. . . . Many different strands of incredible plot are somewhat confusing, but a good cast makes detailed scenes great fun. *Slapstick spoofing of big-time football.* **M,Y,C**

Sundown (U.A.) Joseph Calleia, Bruce Cabot, Harry Carey, Carl Esmond, Gene Tierney. *Adventure* at a British outpost on African desert, with nazi agents seeking to foment a native uprising as part of a worldwide scheme, climaxed by paean to army and church as hope of civilization. . . . First third of film gives promise of good melodrama, with mounting suspense and mystery. Then it becomes just a routine performance—artificial, disconnected. Final portions em-

barrassing rather than effective. *Disappointing.* **M**

The Wolf Man (Univ.) Ralph Bellamy, Lon Chaney, Patrick Knowles, Maria Ouspenskaya, Claude Rains. *Horror* film on the werewolf theme, its setting the English country estate of the young man who despite himself falls victim to the old legend. . . . An excellent cast and the eerie atmosphere produced for outdoor scenes make this an effective film of its kind for those adults able to take its supernatural premise in their stride. *Weird, depressing.* **M**

Fly by Night (Par.) Richard Carlson, Nancy Kelley. *Melodrama*. Cruel nazi agents posing as psychiatrists and using their sanitarium to torture their victims, a young doctor who traces them down, a girl, comic cops, etc. . . . An overdone theme, presented carelessly, with much straining to keep going. *Mediocre.*

The Girl from Leningrad (Artkino—Soviet) K. Adashevsky, Zoya Fyodorova, A. Abukosov. *Drama* of the work of Red Cross nurses at the front, with vivid shots of actual fighting. Camera goes with group of nurses from their enlistment to their final triumph under fire, all during Finnish war of 1940. . . . There is not much story here, but the performances are honest and straightforward, and the work shown revealing and interesting. It is well to remember that the noble work the picture portrays took place at a time when we were supposed to be opposed to the Russians. *Interesting.* **M,Y**

Look Who's Laughing (RKO) Lucile Ball, Edgar Bergen, Charlie McCarthy, Fibber McGee and Molly. *Comedy*. The popular radio comedians meet at Wishful Vista, where Bergen helps McGee secure an airplane plant for the village. . . . Plot devised to frame familiar skits is awkward, contrived, but devotees of these radio programs will probably find it *mildly diverting.* **M,Y,C**

The Man Who Came to Dinner (War.) Bette Davis, Monty Woolley, Ann Sheridan, Richard Travis. *Comedy*. Adaptation of famous stage play of the past two years about the self-centered lecturer who is foisted upon a small-town family when he slips on their doorstep and is injured, thereupon disrupting all phases of their family life for weeks on end. . . . Although almost a stage play photographed, this is *lively, sophisticated entertainment.* **M,Y**

The Shanghai Gesture (U.A.) A. Baserman, Phyllis Brooks, Walter Huston, Victor Mature, Ona Munson, Gene Tierney. *Melodrama*. An attempt to capitalize on old melodrama of hate and revenge taken by Chinese woman, owner of gambling establishment, on Englishman who had set her on her way to present depths. . . . Characterizations badly done. Elaborate, over wrought, sordid tale leaves an overpowering feeling of *unpleasantness.*

***The Vanishing Virginian** (MGM) Kathryn Grayson, Spring Byington, Frank Morgan, Natalie Thompson. *Drama* of family life, centering about an explosive old judge in Lynchburg of the early twenties. Adapted from sketches, biographical in nature, written by the real judge's daughter. . . . A homely, appealing picture of a definite way of life, with engaging performances and proper leisurely pace. *Honestly, sensitively done.* **M,Y,C**

Films for Church Use

Evaluations by the Committee on Visual Education of the International Council of Religious Education

Chungking Rises Again—1 reel (15 min.) Silent. Rental, \$1.50.

Pictures of Chungking bombings, air-raided precautions, reconstruction following raids, and a visit by Madame Chiang Kai-Shek. The film is somewhat sketchy in its portrayal of reconstruction but should prove interesting to those who want to know what is actually going on in China today.

For senior high age and above as background for mission studies or for fund-raising programs for China relief.

Rating: *Content*: GOOD; *Technical quality*: FAIR.

Available from: Harmon Foundation, 140 Nassau Street, New York, N.Y.

A Family Affair—1 reel (10 min.) Sound. Free (Service charge 50¢).

The film first shows the use of various poisons in industry and in protecting man against insects and disease. The five types of alcohol are then introduced as valuable in science and industry, but as poisons which interfere with the growth and development of living tissue. The film closes with an address by a psychiatrist to the effect that total abstinence is the only way to combat successfully the poisonous effect of alcohol on mind and body.

For use with all ages from intermediates up in temperance education.

Rating: *Content and Technical Quality*: EXCELLENT.

Available from: Y.M.C.A. Motion Picture Bureau, 347 Madison Avenue, New York, N.Y., or 19 So. LaSalle Street, Chicago, Ill.

Five Faces—3 reels (31 min.) Sound. Rental, \$4.50.

A British documentary film which gives a broad view of Malaya and attempts to analyze the contributions of the five races that make up the population. Shown are the primitive customs of the original tribes, the Sakai; the old churches and forts of the Dutch; the Chinese working tin mines; the Tamils working rubber plantations, and the British, who have developed the industries and who administer the government.

For use by young people and adults as recreational material or for world friendship studies and stimulation of discussion and thought on the economic interdependence of nations (using the importance of Malaya in the present world conflict, as an example).

Rating: *Content and Technical Quality*: EXCELLENT.

Available from: Walter O. Gutlohn, Inc., 35 West 45th Street, New York, N.Y. and from Ideal Pictures Corp., 28 E. 8th Street, Chicago, Ill.

People of the Cumberland—2 reels (18 min.) Sound. Rental, \$5.00.

This film presents the problem of undernourished and ill-housed people of the Kentucky and Tennessee mining and textile districts and the educational and unionizing activities of the Highlander Folk School among these people. A partisan film, it seems to suggest that unionization is the solution

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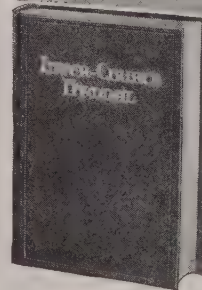
to all economic problems in this area, thus giving only partial treatment to a problem which is more complex. Intelligent leadership will find the film a valuable supplement to a more thorough study of the Cumberland.

Useful in discussion groups and forums, for high school age and older.

Rating: *Content*: GOOD; *Technical Quality*: GOOD.

Available from: Brandon Films, Inc., 1600 Broadway, New York, N.Y.

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What's Happening

❖ THE KRESGE FOUNDATION of Detroit,

Michigan has granted funds for a three-year Family-Community Project. The professional staff will consist of the director, Dr. Regina Westcott Wieman, a full time field worker, a nursery school teacher, a full time secretary who is also trained in social work, and a graduate student who will serve as a second field-worker, besides acting as a representative in public relations. The lay staff will include leaders already officially at work in the community and others in training. Arrangements for cooperation in the project have been made with the local community of Addison, Albion College, professors and students from the University of Michigan, and a national council of experts who will serve in an advisory capacity.

❖ MINISTERS in town and country may attend some forty-five schools, institutes, graduate courses, conferences, or camps during the present year and take a wide variety of courses leading to an understanding of the trends and problems of modern country life. A list of these schools (at which attendance is required for ten days or more) may be obtained from the Committee on Town and Country of the Home Missions Council of North America, 297 Fourth Avenue, New York City.

From the same address may be obtained "Suggestions for the Observance of Rural Life Sunday," May 10, 1942. This leaflet contains a worship service and other materials.

❖ THE National Society for Crippled Children, Inc., of Elyria, Ohio is selling Easter seals March 10 to April 5, 1942. The money is used for the prevention of diseases which cripple and kill and for the physical correction and education of crippled children, so that they may become well-adjusted persons, participating in the life of the community.

❖ DR. JOHN R. MOTT has retired as Chairman of the International Missionary Council, though continuing to serve as Honorary Chairman. Bishop James C. Baker, a vice-chairman, will serve in his place until a permanent chairman can be elected. Dr. Mott has been the outstanding leader of the International Missionary Council since its beginning at Edinburgh in 1910. He has made repeated round-the-world journeys, visiting eighty or more countries, many of them several times, helping to set up national missionary councils and developing programs of cooperation and collaboration. He has continually emphasized evangelism as the primary and central task of the Church.

❖ THE AMERICAN BIBLE SOCIETY is conducting its fourth annual "Read the Bible" seal campaign. Sheets of 100 stamps, printed in green and yellow and bearing the slogan, "Sword of the Spirit" are now being distributed by the Society at Bible House, Park Avenue and 57th Street, New York City.

Personal Notes

❖ MISS EDITH WELKER, formerly director of children's work for the Methodist Episcopal Church and recently associate director of children's work for the Methodist Church, has become Assistant Secretary of the Connecticut Council of Churches at Hartford.

❖ REVEREND ABBOTT BOOK, for some years minister of education at the Union Avenue Christian Church of St. Louis, Missouri, has been called to the work of Executive Secretary of the Northern California Council of Churches and Religious Education.

❖ DR. ARTHUR R. SIEBENS, formerly minister of the First Presbyterian Church of Bowling Green, Ohio, became Executive Secretary of the Toledo, Ohio, Council of Churches in December. Dr. Siebens succeeds Reverend Harlan M. Frost.

State and County Council Happenings

❖ THE MINNEAPOLIS Church Federation announces that Rev. Howard G. Wiley is to be the new executive secretary, taking up his work March 1. Mr. Wiley has been Assistant Pastor of the First Presbyterian Church of Tulsa, Oklahoma, for many years. He was active in the work of the Oklahoma Council of Religious Education and helped in the transition to the Oklahoma Council of Churches and Religious Education. Mr. Wiley has also been one of the leaders in the work of the Tulsa Council of Churches.

❖ EARLY in December thirty church executives, pastors, church school leaders, and public school people, members of the Federated Churches of South Dakota, and the Executive Committee of the South Dakota Council of Christian Education, decided after three years of study, to merge the two bodies into one organization. The Joint Committee, consisting of Reverend W. H. Bayles, Dr. F. E. Morrison, and Reverend John E. Booth, had submitted a study of state constitutions to an earlier meeting of leaders. A revised document received unanimous and hearty endorsement. The new constitution will be submitted to the denominations and county councils during the spring and summer, and will become operative when five denominations and twelve county organizations have approved it. The new organization is to be called "The South Dakota Council of Churches and Christian Education."

❖ A NEW inter-church council was organized on December 28—the Lorain Church Federation of Lorain, Ohio. Mr. C. J. W. Luttrell was elected President and Mr. John Eski, Secretary.

❖ THE District of Columbia Sunday School Association will celebrate its 75th Anniversary from April to November, 1942.

❖ RECENTLY the Denver Council of Religious Education and the Denver Min-

isterial Alliance merged their interests to form "The Denver Council of Churches and Religious Education." A constitution which provided for the inclusion of the interests and items of work of both organizations was approved. The program of the new organization includes the historic departments of work of the Denver Council of Religious Education, the committees of the Denver Ministerial Alliance, including Evangelism and Public Meetings, World Christian Fellowship, Social and Church Relations, Interfaith Relations, and Ministry of Churches to Men in Military Service.

The officers of the new organization are John L. Griffith, President, Margaret Rockwell, Secretary. The staff of the new organization includes Harold M. Gilmore as Executive Secretary and Miss Miriam Peterson as Children's Worker.

❖ THE NORTH CAROLINA Council of Churches has just created a Religious News Bureau. The function of the Bureau will be to furnish a weekly summary of news of the church, its work and influence throughout North Carolina, to the newspapers of the state. The editor of the column will be the Rev. Allyn P. Robinson, Pastor of the United Church at Raleigh. Mr. Robinson assumes this new duty in addition to his work as editor and commentator for a weekly radio program "The Church Makes News," sponsored by the Council, and which is on the air each Sunday at 3:00 P.M. over station PTF at Raleigh.

Coming Events

Meetings of Interest to Leaders in Religious Education

MARCH	
3-5	National Study Conference on The Churches and a Just and Durable Peace, Delaware, Ohio.
14	Annual State Meeting, Illinois Youth Council.
APRIL	
7-9	Sixth Annual North Carolina Convocation of Churches, Burlington.
7-9	Meeting of the Board of Review of Unified Promotion, The United Christian Missionary Society, Indianapolis, Indiana.
10-12	Pennsylvania Interdenominational Youth Conference
13-15	Twelfth Annual Nebraska Ministers' Convocation, Lincoln.
13-15	Indiana Baptist Pastors' Conference.
13-May 1	One Day Conventions (See list on page 17)
15-16	Regional Conference on Parish Education of the United Lutheran Church in America, Southern Synods, Hickory, North Carolina.
21-22	Special Meeting, Board of Christian Education, The United Church of Canada, Toronto.
22-26	General Synod of the Associate Reformed Presbyterian Church, Statesville, N.C.

Christ Lives On!

(Continued from page 18)

Through faith in him, deliverance comes—
To penitent hearts forgiveness comes,
From fears released

Man standeth free,
Free as the man he ought to be,
Who lives his life in Love.

READING: (A refugee family, consisting of father and mother with two or three children, in appropriate garb, come down aisle and kneel at the foot of the cross. Exit as other groups, near end of reading.)

WHO CAN UNDERSTAND

And who can understand these loathesome fears

Whose gloom brings chaos into these our years

And makes of all our hopes vain romancing?
And what is this our life, if, robbed of choice,
We become puppets of a sovereign state
Which knows no God but Might, nor any right

Save what that state decrees? No justice here.

Some fear to say it, yet they still believe
In truth, in home, and in a Sovereign God
Who shepherds all mankind in his great love.
And some bear witness still, in spite of peril
Of sword or gestapo, to One who hung
Upon a felon's cross by Rome, yet lives
And sheds God's light into the world of men.
Martyrs have burned at stakes, and truth has triumphed.

"O Grave, where is thy sting? O Death, where is thy victory?"

Something there is that lives beyond the years

That bringeth gifts of healing to our world.
The seasons come and go, the stars still shine,
The fields bring forth their grain. Children are born.

Something there is that robs death of its sting, tames it,
And makes of it a friend. "Thanks be to God
Who giveth us the victory through our Lord,
Jesus Christ."

"I believe in God, the Father Almighty,
Maker of heaven and earth, and in his Son
our Lord."

God's word made flesh who dwells within our midst,

And gives us peace in turmoil.

Hear ye his suffering words spoken in love:
"Father, forgive them, they know not what they do."

"Today shalt thou be with me in Paradise,"
And in their strength, defy all pagan power.

SOLO: "The Joyful Eastertide," by Dresler.
(Sung from balcony or rear of church.)

READING:

"The souls of the righteous are in the hands of God, and no torment shall touch them.

"In the eyes of the foolish they seemed to have died; and their departure was accounted to be their hurt, and their journeying away from us to be their ruin;

"But they are in peace. Their hope is full of immortality; and having borne a little chastening, they shall receive great good.

"God made trial of them, and found them worthy of himself.

"And in the time of their visitation they shall shine forth, and the Lord shall reign over them for evermore." (WISDOM, 3)

CONGREGATIONAL HYMN: "O Light, Whose Beams," Tune, St. Petersburg

BENEDICTION

POSTLUDE: "Easter Joy," by Hosmer

Notes on Costuming

THREE MARYS and DISCIPLES wear the customary Palestinian costumes, which may be studied in biblical pictures.

ROMAN CHRISTIANS and SOLDIER. The young woman may wear a long, flowing gown, very similar to that of the Palestinian woman. The Graeco-Roman effect may be added by fastening a heavy cord, in contrasting color, around the neck opening, crossing it across the breast, and tying it around the waist. The headdress should be a stiff band, wider in back than in front, which will support the piled-high curls of hair.

The young man may wear a tunic similar to the tunic of the Palestinian man. Instead of the Palestinian headdress, however, he should wear a narrow, straight band around his head. The American hair cut is suitable. The cloak should be fastened on the shoulder to make it resemble the Roman toga.

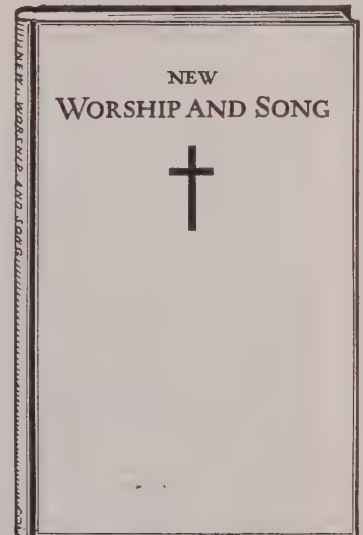
The Roman soldier's helmet may be made quite simply and very effectively of a man's felt hat: cut away the front half of the brim. Remove all creases from the crown. Paint the entire surface with a heavy glue which will lend adequate stiffness to the helmet. When the glue is dry, paint the surface with aluminum paint. Visor, ear shields, and crown ornaments may be made of card board painted with aluminum paint, and fastened to the helmet with paper fasteners or brads. His tunic, reaching to just above the knees, may be given the appearance of armor by making it of oil cloth painted with aluminum paint, or by ornamenting a cloth tunic with plenty of roofing washers. The sword may be made of wood, painted with aluminum. Consult some biblical picture in which a Roman soldier is depicted.

REFUGEES. This group may consist of father and mother with one or several children. The European peasant garb, preferably somewhat tattered, may be used to represent the refugee garments. At least one of the group

should carry a bundle of possessions tied in a kerchief.

READER may wear a pulpit or choir gown.

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OTHER PAGEANTS

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When Christ Arose Triumphant: Parsons. Effective, well arranged35¢

The Children's Vision: Bates. Beautiful fantasy for women and girl characters. Music35¢

Stone Against the Heart: Irwin. Symbolic play for classes or clubs35¢

The Quest: McLean. Beautiful service for Easter congregation15¢

* By Edward H. Plumptre. In *The Hymnal*, Presbyterian Board of Christian Education, Philadelphia.

Graded Curriculum and General Program Materials

Published from October 15, 1941 to January 15, 1942

ARE YOU taking full advantage of these quarterly lists, which announce graded curriculum and general program materials very soon after their publication? About this time of the year, it is well to think of refreshing the programs of various organizations within your church and church school. As you know, these publications cover a wide variety of subjects. In this issue, plays and recreational books are included, as well as regular curriculum materials. In addition, Lenten worship guides are listed, and for the first time series of phonograph records are announced.

The editors and publishers work with the Department of Research in presenting these lists of current materials. The first list appeared in the December 1938 *Journal*, with others following quarterly in the March, June, September, and December numbers. Back issues of the *Journal* are available at 15 cents per copy.

I. Religious Education of Children

A. Beginners

BETHANY GRADED LESSON SERIES. First Year, Winter Quarter. A Message to Parents. 4 p., \$.25 a dozen. St. Louis, Christian Board of Publication, 1942.

GRADED LESSON SERIES. Year II, Part 6. Elizabeth Cringan Gardner, *God the Father and His Children*. Beginner Bible Stories, 14 four-page leaflets, \$.16. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1941.

B. Primary Children

ATHY, MARION POPPEN. *Doing as God Wants*. Pupil's Work Sheets, \$.10; 15 or more sets \$.06 a set. Leader's Book, 63 p., \$.20. Philadelphia, United Lutheran Publication House, 1941.

Tenth weekday unit, in *Children of the Church Series*, which seeks to guide primary children in a growing experience of God as the one who wants them to lead useful lives. Full leader's helps for conducting a complete program.

BETHANY GRADED LESSON SERIES. Second Year, Winter Quarter. Nan F. Hefflin, *The Boyhood of Jesus, Our Church at Work for Children in Our Land, God's Plan for Health*. Primary Bible Leaflets, 13 four-page leaflets, \$.12. Primary Teacher's Quarterly, 144 p., \$.35. A Message to Parents, \$.25 a dozen. Activity Materials, \$.12 a set. Picture Set, \$1.00. St. Louis, Christian Board of Publication, 1942.

GRADED LESSON SERIES. Year I, Part 2. Gertrude McIntosh, *God the Loving Father*. Primary Bible Lessons, 13 four-page leaflets, \$.16. Primary Handwork Booklet, 15 p., \$.10. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1941.

GRADED PRIMARY SERIES. Second Year, Winter Quarter. *Friends of Jesus, Telling Others About Jesus, Why We Have Easter*. Primary Bible Leaflets, 13 four-page leaflets, \$.15. Primary Handwork Set, \$.12. Kansas City, Missouri, Nazarene Publishing House, 1941.

C. Primary Children, Juniors

DE MOSS, LUCY KING. *Learning How to Settle Disputes*. St. Louis, Bethany Press, 1941. 122 p. Cloth, \$1.00.

A *Cooperative Series Weekday Church School* text in the Christian citizenship series for grades three and four. Includes the following sections: guidance for the teacher, the class sessions, source materials, and bibliography.

D. Juniors

GRADED LESSON SERIES. Year I, Part 2. Mary Eadie, *Living God's Way*. Junior Bible Leaflets, 13 four-page leaflets, \$.15. Teacher's Book, 96 p., \$.25. Toronto, United Church Publishing House, 1941.

JUNIOR BIBLE SCHOOL WORKBOOK SERIES. Vol. 4, No. 1. Elizabeth D. Hodges, Unit I, *The Junior and His Bible*. Unit II, *Good News for All the World*. Vol. 4, No. 2. Elizabeth D. Hodges. Unit III, *The Land Where Jesus Lived*. Unit IV, *Jesus Our Friend and Hero*. Kansas City, Missouri, Nazarene Publishing House, 1941. 40 p. \$.15 each.

WHITEHOUSE, ELIZABETH SCOTT. *Followers of Jesus*. Philadelphia, Westminster Press, 1942. 197 p. Cloth, \$1.00.

A *Cooperative Series Vacation Church School* text, containing two complete units of ten sessions each. It contains directions for setting up and conducting a vacation church school, session procedures, activity and craftwork suggestions, and a story section.

II. Religious Education of Children, Young People

*FORD, CHARLES E. *Home on the Range*. Harrisburg, Pennsylvania, State Young Men's Christian Association, 407 Calder Building, 1941. 36 p. \$.35.

Worship book, with boys' prayers and nature pictures. Arranged for committees. A Gra-Y book, but suitable for Scout Troop or other church-centered groups. For children of primary, junior and intermediate age.

Thoughts of God for Boys and Girls. Hartford, Connecticut Council of Churches, 1942. \$.10 each, up to 25 copies; \$.08 each, for 25 or more copies.

A Lenten booklet of daily readings for families with children, beginner through intermediate age, and for church schools.

III. Religious Education of Young People

A. Intermediates

GRADED LESSON SERIES. Year I, Part 2. C. M. Stewart, *The Story of Jesus by Mark*. Student's Book, 56 p., \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1941.

B. Intermediates, Seniors, Young People

FORD, CHARLES E. *Gateways to Freedom*. Harrisburg, Pennsylvania, State Young Men's

Christian Association, 407 Calder Building, 1941. 29 p. \$.10.

Regular study course for high school use with Young Men's Christian Association's cooperation in Georgia, Virginia, West Virginia, Pennsylvania, and New Hampshire. Used by churches also in weekday schools in cooperation with high schools.

C. Seniors

GRADED LESSON SERIES, Year I, Part 2. J. Russell Harris, *The Life of Christ According to Luke*. Student's Book, 56 p., \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1941.

VENABLE, CHARLES LESLIE. *The Problem of Success*. Workbook, 31 p., 6 or more copies, \$.15 each. Leader's Book, 63 p., \$.35. Philadelphia, United Lutheran Publication House, 1941.

Unit in *Christian Youth Series* for weekday and vacation church schools or general purposes. The workbook provides references to the Bible and literature for the study of this problem. The leader's book gives guidance materials.

D. Young People

Power. Nashville, National Conference of Methodist Youth Fellowship, 810 Broadway, 1942. \$.05.

A booklet of daily Lenten devotions, including suggestions for Scripture, meditation and prayer for each day of Lent.

IV. Religious Education of Young People, Adults

JOHNSON, LUCILE PETTIGREW. *The Teachings of Christ in Cross-Word Puzzles*. Boston, W. A. Wilde Company, 1941. 122 p. Cloth, \$1.00.

The teachings of Christ on fifty-two subjects form the basis of the book, although other biblical passages also are included.

LAUTENSCHLAGER, STANTON. *Far West in China*. New York, Friendship Press, 1941. 48 p. \$.25.

A missionary well known in the field of student evangelism writes about the social and political development of the new China, considering colleges, communists, and co-operatives as he saw them.

V. Religious Education of Adults

MURRELL, GLADYS C. *Glimpses of Grace*. Nashville, Abingdon-Cokesbury Press, 1941. 107 p. Cloth, \$1.00.

Thirty worship services for women's groups based on the careers of women of the Bible, containing Scripture readings, hymns, prayers, poems for readings, and brief meditations.

VI. General

A. Drama

BOWIE, WALTER RUSSELL. *The Risen Lord*. Nashville, Abingdon-Cokesbury Press, 1942. 23 p. No royalty. \$.25.

Easter story to be read while characters act their parts silently. Designed for use in the church with simple scenery. Persons required: reader, angel, disciples, two women,

* Published during earlier period.

six others helped by Jesus, choir to sing Easter hymns.

KNIFE, ROBERT. *One Who Came to Gettysburg.* Boston, Baker's Plays, 1942. 41 p. Royalty \$5.00. \$.35.

The theme of this play reaches across the years to the present, and will satisfy those groups desiring a mature and convincing picture of the great human impulses behind Abraham Lincoln.

With Children Leading. Philadelphia, Friends Peace Committee of Philadelphia Yearly Meetings and Religious Education Committee of Arch Street Yearly Meeting, 304 Arch Street, 1941. 105 p. \$1.00.

Collection of suggestive texts to be developed into plays and dramatic presentations for teachers as a tool for their needs. Its aim is to help establish a will to maintain world peace.

B. General

BRAISTED, RUTH WILDER. *In This Generation.* New York, Friendship Press, 1941. Cloth, \$1.25; paper, \$.75.

Robert Wilder's daughter writes the story of his fifty years of work on three continents for the Student Volunteer Movement, the World Student Christian Federation, and the world-wide church.

C. Leaders

You Can Develop Leaders. Guide IV, Parish Educational Program. New York, National Council, Protestant Episcopal Church, 1941. 24 p. \$.10.

Designed to help a rector and parish council develop an adequate program for securing and nurturing leaders for children, young people and adults.

D. Music

New Worship and Song. Boston and Chicago, Pilgrim Press, 1942. 207 p. Cloth, \$.40, in quantities \$.35 each; paper, \$.25, in quantities \$.20 each.

An inexpensive hymn book, including worship services and source materials, for churches, Sunday schools, young people's societies, men's clubs, women's organizations, summer conferences, and the home.

E. Phonograph Records

The Bible Speaks. Phonograph records produced by Board of Education, Methodist Church, 1941. Nashville, Methodist Publishing House. Series I and II, set of two records in each, \$1.25 per set; \$2.00 for both sets.

Entitled: Series I, "The Word of God," "A Savior Is Born," and "The Prodigal Son," "The Good Samaritan"; and Series II, "The Sermon on the Mount," "Christ Is Risen," and "Comfort, Counsel and Good Cheer," "The Shepherd Psalm." For the whole family in the home, the church and the church school classroom. Particularly helpful for young people and adults.

VOLKMAR, OLIVE K. *Sleepy-Time Songs.* Phonograph records produced by Board of Education, Methodist Church, 1941. Nashville, Methodist Publishing House. Set of three, \$1.25, plus postage and insurance.

Entitled: "Snuggle Down Lullaby," "What Is God Like?" "Lullaby of the Little Ones," "I Took a Walk in the Woods"; and "Song of Growing Things," "Children of America."

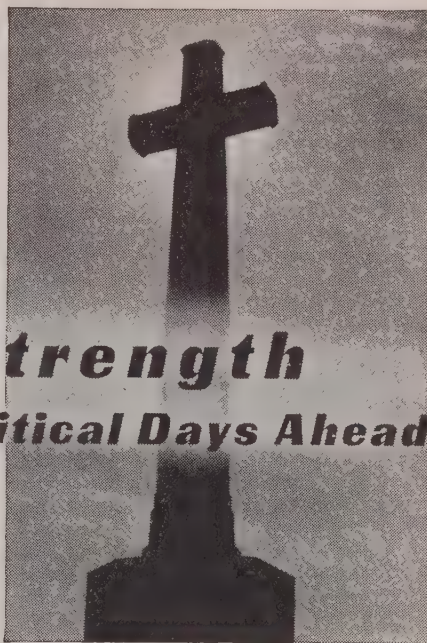
F. Recreation

BOWERS, ETHEL, editor. *Let's Plan a Party.*

(Continued on page 38)

March, 1942

For Strength in the Critical Days Ahead



As we lift up our eyes for help, we realize that only with Divine Guidance can we hope to survive, either as a nation or as individuals.

In such times as these our worship and our prayers are enriched through daily devotions as provided in *The Upper Room*. Perhaps that is one reason why the regular quarterly circulation of this publication reached a record high with the January - February - March issue — 1,315,550 copies.

You, your group, or your congregation will surely find *The Upper Room* just as helpful as do these 1,315,550 readers. The cost is trivial — the return often priceless.

The issue for April - May - June (the Easter quarter) is now ready. Don't miss it. Order your full requirements today.



Ten or more copies on consignment to one address, 5 cents each, postpaid, with privilege of returning unused and unsold copies at our expense. Single yearly subscription, 30 cents, postpaid; foreign, 40 cents. Four years \$1.00; Foreign \$1.35.

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THE UPPER ROOM
307 American Trust Bldg., Nashville, Tenn.

New Books

Teaching Religion in the Public School. By Conrad A. Hauser. New York, Round Table Press, 1942. \$2.00.

In this book a "happy warrior" of religious education goes beyond his title and covers a broad field. His aim is to present a non-sectarian religion which "can be taught," since only sectarian religion is illegal; which "must be taught" to prevent the presently secularized public schools from becoming pagan; which "used to be taught," prior to a "tragedy of errors"; and which "will be taught again" when both churchmen and public schoolmen are awakened.

This non-sectarian religion must be both theistic and humanistic, reaching both "Godward and manward." Illustrations are given of public school subjects which may be enriched and re-interpreted religiously, in accordance with five principles, taken over from a very progressive religious educator and to which the author gives his own interpretation.

There are descriptive chapters on the parochial schools, Jewish schools, weekday church schools, the Sunday school, and the school of "the cooperative commonwealth," whose curriculum will include the entire community life.

The author holds both to a modern concept of religion and, if his principles of teaching it are logically developed, to an equally progressive educational method. One wonders whether either of these would be acceptable to the majority of the three faiths. Likewise, whether his theistic-humanistic concept, even if acceptable to a majority, is not sectarian?

The weekday church school is viewed as a first step to the actual teaching of religion in the public schools. One cannot easily envision its curriculum if the Sunday church school is to "supply the basic religious content upon which the weekday church school will operate," nor see how this will demonstrate to the public school that there are common elements which may be taught.

Other questions will doubtless furnish interesting discussion material: Whether "our divorcement of public education and religious education in the child's mind makes integrated personality impossible?" What would happen in many communities, if the public school proceeds, as recommended, to resolve "the apparent conflict between science and religion?" Is the trend of thought affirmative with respect to teaching religion in the public schools?

Dr. Hauser has given us much basic information from his vantage point of a long sweep of religious education history. He has thrown considerable light (and will generate a bit of heat also) on a question of growing interest. With all his recommendations and conclusions we may not agree. But he has presented them in an earnest and honest spirit and with a proven loyalty to the religious education cause.

ERWIN L. SHAVER.

The Rembrandt Bible. By Oswald Goetz. New York, Greystone, 1941. 48 pictures, \$1.75.

A series of pen drawings and prints by Rembrandt, based on incidents in the Old and the New Testaments, with accompanying biblical text. The excellent introduction adds much to the interest and understanding of the pictures.

Rembrandt's religious works are entirely personal and intimate. They were made not for churches but for his own satisfaction. They are presented from the dramatic point of view and show strong characterizations. They are most effective after careful study which discloses their artistic excellence as well as their emotional message. They are of special interest in revealing the impact of the Bible stories on one of the greatest creative minds the world has known.

L. W.

Followers of Jesus. By Elizabeth Scott Whitehouse. Philadelphia, Westminster, 1942. 197 p. \$1.00.

In this text for vacation school workers responsible for junior groups, Miss Whitehouse reveals her thorough knowledge of the conditions under which most teachers work. She gives practical, detailed suggestions prepared for the sessions, yet she also offers aid which will help creative teachers to venture out and do individual planning for their groups. In addition to the detailed suggestions for each session, there are two sections of more inclusive helps: "Planning for Your Vacation School," offering counsel on ways of getting ready for the school, and "General Plans for Conducting the Department," providing help in such matters as keeping department records, planning for the workers' conference, planning the daily time schedule, using junior committees, and a specific list of work materials, games, and suggested books. The "Story Section" contains the full text of sixteen stories for use in the sessions.

In her use of material from the life of Jesus, Miss Whitehouse shows discrimination in selection and appreciation of the material. She combines, in the procedures suggested, a large measure of pupil initiative and activity with intelligent use of content, and the expectation that the boys and girls will learn to use the Bible more helpfully and to know in some detail just what Jesus taught and what he asked his followers to do.

M. A. J.

The Christian Has Wings. By W. E. Sangster. Nashville, Abingdon-Cokesbury, 1941. 153 p. \$1.50.

After the war—what? Dr. Sangster endeavors to clarify the kind of world for which we should strive. He believes we need new-made men in order to build a satisfactory new world order. He believes also that God uses "His church more than any other agency for the making of new men."

Each chapter in the book is prefaced by a

statement of the aims of the war as given by such persons as President Roosevelt, Winston Churchill, Lord Halifax, and others. These "aims" are then discussed critically and from a spiritual standpoint, the general viewpoint being that persons and groups may rise above circumstances even of war and achieve these values in a way that fighting does not necessarily guarantee.

M. L. P.

Psychology in Education. By Daniel Starch, Hazel M. Stanton, Wilhelmine Koerth. New York, D. Appleton-Century, 1941. 722 p. \$3.00.

The author says that books on educational psychology have emphasized almost everything except what the teacher must do, and explains that "this book emphasizes both teaching and learning, but the problems of learning are looked at through the eyes of the teacher and what he or she can do about them." This point of view will be refreshing and helpful to many teachers who have, under the modern educational psychology, often felt that they were pretty much of a necessary evil! It is the first section which will be of interest to workers in the field of religious education, as this section considers basic problems from the point of view of the teacher of a group. The second section deals with specific subjects: reading, mathematics, and so on. The chapter on the social sciences will be of specific help to teachers of religion.

M. A. J.

We Prisoners of War. Sixteen British Officers and Soldiers Speak from a German Prison Camp. Edited by Tracy Strong. New York, Association Press, 1942. 90 p. \$1.00.

We Prisoners of War, in sixteen essays from "behind the barbed wire," expresses the dreams, hopes, philosophies of some four million prisoners of war. These men, in a new world created for them, are freed from ordinary responsibilities. They may just stagnate or, as these essays suggest, react to deep-lying stimuli to meditate, develop self-control, and creativeness. One sums it up, "Only part of me is in prison; the rest roves the world."

J. B. K.

The Christmas Book. By Marguerite Ickis. New York, Association Press, 1941. 71 p. \$50.

This small pamphlet brings together in a concise way a large number of facts concerning the observance of Christmas throughout the world. It gives many helpful suggestions for programs and activities under headings such as the following: the Nativity, the origin of the Christmas tree, a creative community Christmas, decorations, music, and party plans. It should prove a valuable manual to church leaders, recreation leaders, and those in homes who wish to color their celebrations with some of the charm associated with old traditional Christmas customs.

W. E. D.

Rand McNally World Atlas. Readers Edition. Chicago, Rand McNally, 1941. 255 p. \$2.00.

This complete, easy-to-handle atlas includes up-to-date, readable maps of each state in the United States and its possessions, and of every foreign country. It gives population figures for the United States from the 1940 census, and similar information for foreign countries, from the most recent authentic sources. Thirty pages are devoted to brief descriptions of every foreign country. A supplementary section includes war maps.

Everyone's Children, Nobody's Child. By Justine Wise Polier. New York, Charles Scribner's Sons, 1941. 331 p. \$2.75.

The author is judge of the Children's Court of the Domestic Relations Court of New York City. She discusses underprivileged children in the United States, in the hope that the information she gives may stimulate a keener and deeper sense of responsibility for their welfare. A critical evaluation is made of America's entire social welfare program in the light of its historical development and searching questions are raised regarding its improvement.

Youth Seeks a Master. By Louis H. Evans. New York, Revell, 1941. 126 p. \$1.00.

Here is a collection of talks to young people made by the pastor of the First Presbyterian Church in Hollywood, California. The title is quite misleading. Instead of youth seeking a master, it is a minister telling youth about the Master.

The Growth of the Christian Church. By Robert Hastings Nichols. Philadelphia, Westminster, 1941. 380 p. \$2.00.

This is a thorough revision of a book first published in 1914, with additions to bring it up to date. Based on sound scholarship and very well written, the book is admirably suited for use in college classes, or for young people or adults in local church classes or leadership schools.

The Morale of Democracy. By Jerry Voorhis. New York, Greystone Press, 1941. 93 p. \$1.00.

This small booklet contains three addresses on the twenty-fifth anniversary of the Co-operative League of the United States of America. Mr. Voorhis is a representative in Congress from California. The book is primarily a treatise on the cooperative movement which is identified as democracy. It is one of the most readable little pamphlets published recently about the cooperative movement and should gain friends for the movement.

The Quotable Bible. Edited by Louis M. Notkin. New York, Samuel Curl, Inc., 1941. 715 p. \$3.00.

"What a lovely book! I must have a copy." A typical exclamation on seeing *The Quotable Bible*. An abridged Bible, with "nothing essential left out," beautiful in format, moderate in size, with clear type on uncrowded pages. A notable addition to the many new forms in which the Book of Books comes to us these days. The version is the King James.

The Words of the Father. By J. L. Moreno. New York, Alliance Book Corporation, 1941. 344 p. \$3.00.

March, 1942

New and Recent Books for Teachers AND LEADERS

YOUTH WORK IN THE CHURCH

Nevin C. Harner

- This guide for leaders of youth in the local church is a clear, simple, and practical presentation of a well-rounded program that will enable young people to find themselves really at home in their own organization and in the Church as a whole.

The Chapters: YOUTH CONFRONTS THE CHURCH. SIX BASIC NEEDS OF YOUTH. THE PLACE OF YOUTH IN THE CHURCH. YOUTH AND THE CHURCH SERVICE. YOUTH AND THE CHURCH SCHOOL. THE YOUTH SOCIETY OF FELLOWSHIP. METHODS OF WORK WITH YOUTH. THE WORKER HIMSELF. SEVERAL FORGOTTEN MEN AMONG YOUTH, BEYOND THE LOCAL CHURCH.

\$1.75

A THEOLOGY FOR CHRISTIAN YOUTH

Henry David Gray

"A simple, orderly, and easily readable account of the Christian faith and the reasons for believing it."—*Christian Century*.

"A daring venture, dealing with twelve great themes. . . . It compresses much truth into small compass."—*Georgia Harkness*.

\$1

THE BIBLE AND ITS BOOKS

Charles G. Sewall

The fourteen chapters of this volume analyze and graphically describe the contents and background for the composition of the Old and New Testaments. Clearly the author answers such questions about the Bible as: Who wrote its books and when? How are they related to each other? What were the circumstances which occasioned their composition? Why did the authors write as they did?

Paper, 60 cents.

J. L. Moreno, psychiatrist and educator, presents a suggested solution of the present international crisis in terms of religion and science.

Make Your Agency More Effective. By Arthur L. Swift. New York, Association Press, 1941. 322 p. \$3.00.

A thoroughly reliable guide, from one who is experienced and skillful, in making institutional self-studies. In days when social needs and conditions constantly change, it becomes the more important to make such surveys. How to arouse interest in the study, how to find the most important facts needed quickly, accurately, and at the lowest possible cost are given attention. Finally there is a discussion of interpreting the findings into practice.

Young Leaders in Action

Isaac Kelley Beckes

- Practical guidance for making the youth program successful in the real situations of any local church. "The method of presentation is that of stories illustrating what can be done, how it may be done, and the qualifications of leadership."—*Christian Century*.

The Chapters: FOR PRESIDENT, JAMES EDWARD SMITH. A DISCOVERY OF TRUE WORTH. A STUDY OF MOTIVATION. CHARACTERISTICS OF A SUCCESSFUL LEADER. THE PRESIDENT AND HIS PASTOR. THE PRESIDENT AND THE MEMBERS. ORGANIZING THE SOCIETY. A PROJECT IN CO-OPERATION. FACING UP TO LIFE. WIDENING HORIZONS. KEEPING THE SOCIETY ALIVE. SOME KNOTTY PROBLEMS AND HOW TO SOLVE THEM. STEPS TOWARD UNITY. PLAYING THE GAME WITH THE CHURCH. THE CHALLENGE OF THE PRESIDENCY.

\$1.75

Stories for Junior Worship

Alice Geer Kelsey

Designed especially for use in worship services, these thirty-five stories are filled with concrete experiences and imaginative stimuli of which a normal child's life is made—beautifully fashioned into stories of charm and distinction.

\$1

Also . . .

Honest Answers to Honest Questions

S. Ralph Harlow

\$1

Jesus as They Remembered Him

Chester Warren Quimby

\$1.50

Abingdon-Cokesbury

At Your Own Bookstore

PRICES SLIGHTLY HIGHER IN CANADA

Social Norms and the Behavior of College Students. By J. Edward Todd. New York, Teachers College, Columbia University, 1941. 190 p. \$2.10.

This is an excellent study of the relationship of the behavior of college students to our present culture and social standards. It will be found very helpful to a counselor of college students. For a longer review of the parts of the book dealing with our present culture, see the editorial, "Putting Religious Values First," in the February issue of the *International Journal*.

I. M. G.

Books Received

*THE BEARING OF ARCHAEOLOGY ON THE OLD TESTAMENT, by George L. Robinson.

IF YOU LIVE TOO LONG! OR DIE TOO SOON!

If you are disabled by illness or accident YOU and YOURS suffer loss of income which provided the material protection for your family. The Ministers Life and Casualty Union's \$2,000 Complete Coverage Plan offers

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DENOMINATION

- American Tract Society. \$1.75.
- THE CHRIST OF THE AGES, by Frank C. Beardsley. American Tract Society. \$1.50.
- *CHRISTIAN EDUCATION AND WORLD EVANGELIZATION. Official Report of the International Congress on Christian Education, Mexico, D.F., Mexico, July 16-20, 1941. World's Sunday School Association. \$.50.
- A COURSE OF STUDY IN RADIO APPRECIATION. A Monograph, by Alice P. Sterner. (Reprinted from ten issues of *Group Discussion Guide*.) Educational and Recreational Guides. \$1.00. A group guide to radio appreciation, including twenty-two units of study, each giving methods, listening and non-listening activities, and other resource materials. Well illustrated.
- *THE DICTIONARY OF PHILOSOPHY, edited by Dagobert D. Runes. Philosophical Library. \$6.00.
- DOCTORAL DISSERTATIONS ACCEPTED BY AMERICAN UNIVERSITIES 1940-41 Number 8, edited by Edward A. Henry, H. W. Wilson. \$2.50. The eighth annual list of advanced research in graduate schools of America. The arrangement is in seven main divisions: Philosophy, Religion, Earth Sciences, Biological Sciences, Social Sciences, Literature and Art.
- *EXPERIENCE AND THE CHRISTIAN FAITH, by Howard B. Jefferson. Abingdon-Cokesbury. \$2.00.
- FAMOUS INVENTORS FOR BOYS AND GIRLS, by Iremengarde Eberle. Barnes. \$2.00. The life stories of fourteen inventors who have most strongly affected the progress of the world through their inventions. Illustrated.
- *FOUNDATIONS FOR A SCIENCE OF PERSONALITY, by Andras Angyal. Commonwealth Fund. \$2.25.
- GREAT COMPANIONS, compiled by Robert French Leavens. Beacon Press. \$3.00. This is volume two of "Readings on the Meaning and Conduct of Life from Ancient and Modern Sources." Selections are grouped under The World, The Individual, and Society.
- *A HANDBOOK IN COMMUNITY DEVELOPMENT, by the Southeastern Workshop. Furman University Press. \$.50.
- *HOW JESUS DEALT WITH MEN, by Raymond Calkins. Abingdon-Cokesbury. \$1.75.
- *JOBS FOR TODAY'S YOUTH, by T. Otto Nall and Bert H. Davis. Association. \$1.75.
- MODERN COMPOSERS FOR BOYS AND GIRLS, by Gladys Burch. Barnes. \$2.00. Biographical sketches of twenty composers representing various countries and periods of time.
- NEW TESTAMENT EVANGELISM FOR TODAY, by W. L. Muncy, Jr. Central Seminary Press. \$1.00.
- THE OHIO TEACHING RECORD. Anecdotal Observation Form. (Revised Edition) Ohio State University. \$.25.
- *PRAYER, by George A. Buttrick, Abingdon-Cokesbury. \$2.75.
- *PRINCIPLES OF CHRISTIAN LIVING, by Gerald Birney Smith. Revised by Leland Foster Wood. University of Chicago Press. \$2.00.
- *RELIGION AND THE GOOD SOCIETY, edited by Benson Y. Landis. National Conference of Christians and Jews. \$.50.
- †YOUTH WORK IN THE CHURCH, by Nevin C. Harner. Abingdon-Cokesbury. \$1.75.

Graded Curriculum

(Continued from page 35)

New York, Association Press, 1941. 68 p. \$.50.

Booklet produced by the National Recreation Association staff. Includes complete plans for party programs, party events, menus, and social mixers. The first in a new series of *Parties Plus* booklets.

* To be reviewed.
† Reviewed in this issue.

★ A Select List of Stimulating New and Standard Books

The Church of Our Fathers

by Roland H. Bainton

"The grasp of the scholar and the skill of the teacher are notably combined in this book for younger readers; adults will greatly enjoy it. It should be especially valuable for use in church school classes and church membership classes, and we hope that it will find its way into thousands of homes."—*International Journal of Religious Education*. Profusely illustrated. \$2.50



What We Can Believe

by Randolph C. Miller

"His answers to the great questions of our time are not mere apologetic sedatives, but presuppose a Christian world-view, into which he leads his readers."—*Frederick C. Grant*. \$2.00

A Revolutionary Step in Religious Education

Faith and Nurture

by H. Shelton Smith

A stimulating, original, extensive analysis of the new directions which the Christian faith of tomorrow should take — a broad, brilliantly suggestive basis both for preaching and teaching.

"A forthright challenge to liberal Christianity on the basis of its educational assumptions, so incisive, so well documented, that no liberal can possibly ignore it."—*Christendom*. \$2.00

A Creed for Free Men

A Study of Loyalties

by William Adams Brown

A ringing answer to the challenge of Totalitarianism. \$2.50

The Christian Interpretation of Sex

by Otto A. Piper

"Scholarly, open-minded, frank . . . a true picture of the Christian attitude toward sex."—*New York Herald Tribune*. \$2.00

Opening the Old

Testament

by Margaret Dulles Edwards

Widely and successfully used, this well-known handwork book for young people makes the Old Testament a living part of their experience through the work they do in completing the text. It sends the reader back to the Bible on which the book is based, covers more than a year's work. Attractive format; perforated pages. \$1.00



AT BOOKSTORES

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... Finally ...

Speaking of Methodists

IF YOU CHUCKLED over *One Foot in Heaven* you will recall that Mr. Spence designated his father as a "practical parson." It is worth noting that this ministerial parent was a Methodist. Methodists do seem to be practical folk. Look at the three who have contributed to this issue—Mr. Rogers, Miss Henry, and Miss Ferguson. No ideas are advanced that can not be translated into action by persons of average ability and energy. He must have been a Methodist, the minister in

the story you have probably heard, who was appealing to members of his congregation to supply refreshments for the church social. "And now, please remember," he ended, "what we want are not abstract promises, but concrete cakes."

This observation, brought on by commenting on three current contributors, might start us off on a strain of speculation, for among those on the inside of the churches there is no indoor sport more popular than broad generalizations regarding denominational differences. But not here. What

we are pointing out is that anyone who is or should be interested in visual education, vacation church schools or attendance in the senior department will find the articles, "Accent on Purpose," "How About an Institute" and "Come One, Come All" helpful.

Other Contents Noted

DR. POTEAT's brilliant discussion on "Preparing Citizens of a Christian World" sets forth principles of such far reaching implications for both the church and the state that it should be read with great care.

When the women of the churches really get going—! Mrs. Dexter's amusing and suggestive article indicates what may be expected to happen when the women of all the churches within a community begin actually cooperating on matters of community interest. *The Church Woman*, which Mrs. Dexter edits, is one of the most stimulating religious periodicals now being published. It should be read by every church woman who wishes to be intelligent about the broader aspects of church life.

If you have a good "reader" in your church—someone who can read poetry in a way that makes your spine tingle, by all means use the Easter service, "Christ Lives On," for a memorable experience. It should be carefully rehearsed and presented with dignity and beauty.

Let's Have a Committee

APROPOS of Mr. Sweet's editorial on the democratic processes used in the International Council of Religious Education is a little verse recently composed during a committee meeting. It is dedicated to "Commy, the little imp who started this idea of committees," and was perpetrated by E. O. Harbin, the "Phunology" man:

O Commy is a wise guy;
O Commy is a dope;
O Commy is, so they say,
Democracy's one hope.

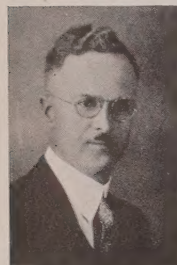
"We'll just let Commy do it,"
That's what they all do say—
"For he'll make a nice report
That can be filed away."

Next Month

THE ONE-DAY CONVENTION IN PRINT—that is to be the April *Journal*. The articles will parallel the speeches and discussions in the Conventions described on page 16. Better order extra copies.

They Do the Work

COMMITTEE ON VACATION AND WEEKDAY CHURCH SCHOOLS



E. L. SHAVER

THIS COMMITTEE, as some others, used to be known as a "Joint Committee." But it is not "joint" conscious. It works very smoothly and has shown no signs of rheumatism, if one is to judge by its recent accomplishments and

projects "on deck."

Two thirds of its membership of thirty are national, state and city directors of vacation and weekday church school work, and children's specialists (these latter put plenty of life into its meetings); the remainder includes executives and professors.

One of the liveliest problems of present-day religious education is now engaging the Committee's attention—the various proposals to relate the child's religious education and his public school education. For this reason its major time and thought this past year has been given to weekday religious education, with these results:

A clear-cut statement of policy has been adopted, one of "wise direction and careful guidance," which is already meeting wholehearted approval.

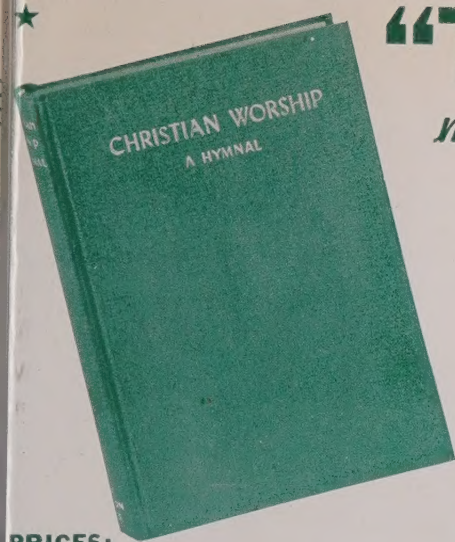
The survey of the U. S. Office of Education, released in November, is a result of this Committee's efforts.

A leaflet, *Remember the Weekday to Teach Religion Thereon*, has been prepared for popular interpretation of weekday church schools. It includes forty-five questions and answers and a ten point platform.

In cooperation with the Committee on Leadership Education two new courses have been developed, "Teaching in the Vacation Church School" and "Teaching in the Weekday Church School." For this latter course and for the general course on weekday church schools leader's guides have been prepared by members of the Committee.

Ahead of the Committee there is much work to be done: It is at work upon national standards for weekday church schools. It is cooperating with other groups to produce greatly needed curriculum materials. It is planning to extend the field counselling service which many of its members are now giving. It must undertake a program for training both professional and lay workers. Through the Department of Research it is engaged in studies of trends and new types of vacation schools and several crucial problems connected with weekday religious education.

This has been a year in which the Chairman has had little time to occupy a chair. Because of the illness of Mr. W. D. Blair, the Committee has been left without a staff executive for almost a year. The Chairman, Dr. Erwin L. Shaver, has therefore given a great amount of time to projects of administration, of writing, and of field work—all desperately needed at this critical time. Dr. Shaver is Secretary of Leadership and Church School Administration for the Congregational Christian Churches. His Board has very graciously loaned his time to the churches working cooperatively through the International Council, to do this very important work.



"THIS NEW HYMNAL marks a distinct advance . . ."

AFTER nearly three years of earnest eager collaboration and careful editing we are pleased to present a new all-purpose hymnal which bristles with life and interest! Here is a collectively inspiring work which children and young people as well as adults can use and enjoy. It contains 556 hymns—all singable—selected by a large and representative committee of ministers and laymen as well as musicians. You will find hymns of adoration and praise, comfort and courage, satisfaction and new life. There is a fine balance between the more dignified hymns and the so-called "Gospel Songs." Only the best of each have been chosen including many of the great British hymns; also 60 pages of excellent worship materials.

Says Henry R. Robins, The Colgate-Rochester Divinity School, "This new hymnal marks a distinct advance." To this Wm. R. Runyan, Baldwin City, Kansas, adds, "I regard *Christian Worship* a true hymnal, worthy of the great brotherhoods that have sponsored it."

Give your church this new stimulus to devotional singing.

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Choice of maroon or green cloth, gold stamped. Printed in clear type on strong white paper.

With orders for 300 or more we will furnish FREE one pastor's copy, beautifully bound in genuine morocco leather with gold edges (value \$3.50). Pastor's name stamped on outside front cover in gold without charge.

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The understanding and knowledge of Bible background and Bible characters afforded by this great work enrich your library and enable you to show and recommend The Book of Life to your people.

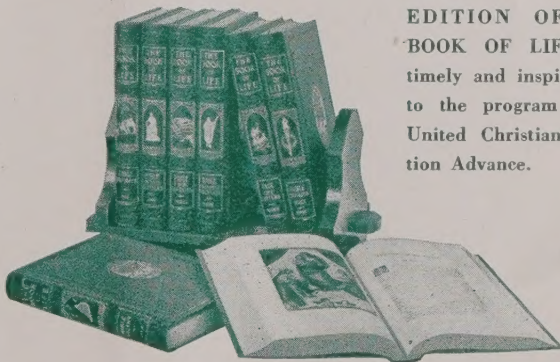
As a Parent

The Book of Life reveals the Bible to all ages. So simple that the smallest child can benefit and so profound that great scholars enjoy it. Helps give the home deeper spiritual life.

The New Victory Edition of The Book of Life presents the Bible (King James Version) as living literature. Free Reference Service to owners shows how to get most out of The Book of Life for each member of the family. Approved by Ministers and Educators.

Descriptive circular, or "Business Opportunity" booklet free on request.

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for Christian men and women. Enlist in the moral and spiritual defense of the home and nation.



Straight to the Mark

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